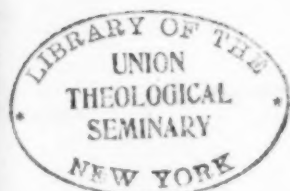


# *The* CHRISTIAN CENTURY

*A Journal of Religion*

---

The Most Significant Thing I Saw  
in America



By Frederick W. Norwood •

---

## WHAT IS WAR?

An Editorial

---

## What Everybody Believes

By Joseph Fort Newton

---

Fifteen Cents a Copy—Dec. 18, 1924—Four Dollars a Year

DEC 19 1924

## *We have found the conscience of our readers!*

**T**WO weeks ago we addressed a printed communication directly to the *conscience* of our readers, asking them to cooperate with us and with the editors in the present unprecedented opportunity to extend the circulation of *The Christian Century* at this season. The response is most heartening. From all quarters we are receiving new subscriptions on the Christmas checks which reduce the cost by \$1.50 per year. Our thanks to you all! Governor Sweet of Colorado writes that he has used all six of his checks and wants "another batch"—we are sending him more than six this time! Thousands of our regular readers are taking a personal interest in making their friends acquainted with *The Christian Century*. Let us remind you once more! Put on your thinking cap! That thoughtful layman or churchwoman in yonder pew; that liberal-minded deacon across the way, or in some other city, of your own or some other denomination; that intelligent Sunday School superintendent or teacher; that judge, that high school principal, that physician, that missionary-minded woman, that social-minded business man whose conversation recently impressed you for its intelligent interest in things religious and ethical—speak or write to them about *The Christian Century* and get your Christmas checks into their hands! By the use of these Christmas checks our readers can easily add 10,000 new subscribers before Christmas day. We cannot pay you for the service we here suggest; we simply count on your loyalty to our common ideal.

—The Publishers

If you wish more checks  
Drop us a card

When writing to advertisers please mention *The Christian Century*.

Volu

EDIT  
EDIT  
WIN

Enter  
Acce  
Publ  
Subs  
Chan

THE  
but f

Bish  
Am

B

gust  
bish  
agai  
caus  
that  
publ  
plac  
Bish  
from  
indi  
posa  
mem  
ness  
the  
side  
real  
riva  
cam  
awa  
to t  
such  
stat  
the  
it i  
The  
whi  
the  
the  
the

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLI

CHICAGO, DECEMBER 18, 1924

Number 51

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918. Published Weekly By the Disciples Publication Society 440 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### Bishop Brent Typifies the American Mood

BISHOP BRENT TURNS AWAY from Geneva and the first international opium conference disgusted with the whole affair. Never again! says the bishop. For twenty years he has been waging a fight against the opium evil. In fact, it is probably more because of his efforts than those of any other one man that the problem has been thrust so insistently into public attention that a conference of any kind has taken place. But now that the conference has actually come Bishop Brent has found the governments that profit from the production of drugs derived from the poppy so indifferent, or positively opposed, to the American proposal to restrict the traffic to actual medicinal requirements that he retires in disgust from the whole business. Early in the discussions at Geneva Basil Mathews, the English writer, came to the conviction "that a considerable number of the governments concerned do not really want to sweep the abuse of opium and its derivatives out of the world." Evidently Bishop Brent came to that same conclusion. At any rate, he is going away from Geneva in a mood that makes him ready to tell the world that he will never be caught again in such a company of pettifoggers and sidesteppers. The statement that the bishop gave to the newspapers on the results of the conference is a blistering one, but it is entirely in line with current opinion in America. There is only one article in the whole agreement to which unqualified approval can be given, that being the one that says: "The contracting powers shall use their utmost efforts by suitable instruction in schools, the dissemination of literature and otherwise to dis-

courage the use of prepared opium within their respective territories." But even to that these gentlemen of Geneva tagged this rider: "Except when the government considers such measures undesirable under the conditions existing in its territory!" When time has elapsed to obtain full and official reports from Geneva extended comment will be made on the conference. In the meantime it is enough to say that Americans in general feel that the representatives of old world governments have given another proof of their slowness to perceive and reluctance to deal with a moral issue, and that when Bishop Brent turns away in disgust he by that action typifies the mood of an overwhelming majority of his countrymen.

### Family Solidarity in Congress

IN VIEW OF THE APPREHENSION that is often expressed in regard to the disintegration of the American home, it is a pleasure to be able to record certain data derived from a field to which we are not accustomed to look for ethical inspiration, and tending to strengthen the belief that domestic affection has not yet perished from the earth. In examining the records of the members of Congress as set forth in "The Protestant Who's Who in Congress" we discover that there are fifty-eight members who think so highly of their own wives and children that they employ one or the other as clerks in their offices—at government expense, of course. With some of these, the sense of family solidarity is so highly developed that they employ both wife and child. Two or three add also a brother or a sister to the office-force and the federal

payroll. There are not wanting indications that some of these family attaches are not burdened with serious official duties. One member "employed wife at \$2740 dollars, who came to office only on pay day." Another "employed wife at \$2040, while young lady did office work." It is notable that those who take care of their families in this simple and (for them) inexpensive fashion, are nearly all designated as church members. The Methodists lead with fifteen, but there are eleven Baptists, nine Episcopalians, six Presbyterians, five Christians, five Lutherans, four Congregationalists. Only three have no church connections given, but these are all said to be Masons, as many of the others are. Only three of these nepotists are Catholics, but four other Catholic members have clerks on the payroll who are said to be "never seen in Washington." The largest amount drawn by one family is \$6200, the combined pay of the wife and minor son of a Presbyterian congressman. Observe, too, how beautifully the Christian virtues are combined in the case of a congressman who is thus described: "Christian, Bible school teacher, Mason. Son carried on office payroll at \$1840. Remainder of clerical appropriation paid to person who did the work. Member education committee. Friend of public schools." For a homily on this theme, the appropriate text would be "He that careth not for his own household is worse than an infidel." If there are any infidels in congress, evidently they are neglecting their own households shamefully, for not one of them has a wife or child on the payroll.

### The Wisdom of George Eastman

**I**N A SINGLE DAY two wealthy men announced enormous gifts to education and philanthropy. One gift was almost four times the size of the other, but the smaller in financial size was easily four times as interesting as the larger. It was the gift by Mr. George Eastman, of Rochester, N. Y., of the last large block of kodak stock in his possession. The University of Rochester received \$6,000,000 to add to previous gifts from Mr. Eastman of more than \$23,000,000. Massachusetts Institute of Technology received \$4,500,000 to add to the \$11,000,000 given while Mr. Eastman was its mysterious "Mr. Smith." Hampton and Tuskegee institutes, thinking themselves faced with hard campaigns to raise \$500,000 each, received twice that from this single giver. Of more interest than these figures is Mr. Eastman's explanation of his reasons for making such gifts. To the employees of the kodak company, most of them now stockholders, he points out the danger to the value of their holdings in case his stock came on the market in a lump at the time of his death. But in a statement to the general public a much more human explanation is given. Remarking that he is seventy years of age, Mr. Eastman admits the usual business man's fondness for quick results, and expresses his belief that he can see such more surely and quickly in one or two institutions helped largely than in many assisted to a slight degree. But even more unusual is this: "One of the reasons why I welcome this disposition of my kodak stock

is that it separates me from money-making for myself and will give me the benefit of a somewhat more detached position in respect to human affairs. I look forward with interest to finding out how much the changed condition will affect my slant on current affairs." In other words, George Eastman, who has worked for George Eastman for years, now goes to work for a group of public institutions. He is going to find out by actual experience what it does to a man to put something else in place of the profit motive. For the rest of his life Mr. Eastman should be one of the most interesting characters in America. And we trust that he will have the span of life sufficiently extended to make it possible for him to give the new relation a real trial, so that then he may tell his dissatisfied fellow money-makers how the change has affected his "slant."

### Distinguished Swiss Scholar Visits America

**A**MERICAN CHURCH and university leaders who have visited Europe in the past four summers under the leadership of Dr. Sherwood Eddy are having particular pleasure in welcoming Dr. Arnold Wulfers, who was responsible for the Eddy programs in Germany, to their respective circles in America. Dr. Wulfers, accompanied by Mrs. Wulfers, is making a tour of the larger cities and universities of America and is everywhere rendering conspicuous service to the cause of international understanding by his brilliant and exhaustive analysis of European conditions. A native of Switzerland, he has spent the past six years in Germany, where, as well as in the other countries of Central Europe, he is in close contact with all liberal groups. Dr. Wulfers, who holds a doctorate in both jurisprudence and political economy, is acquainted with the economic and political problems of continental Europe to the minutest detail, which, together with his facile and understandable use of the English tongue, makes his visit to America of inestimable value to those who are anxious to shape their judgments on European affairs not by prejudice or hearsay reports but by well authenticated facts and reliable interpretations of facts. If America is to avoid peril and make any real contribution to the cause of peace her moral and religious leaders must offer a hospitable ear to the counsels of men like Dr. Wulfers, whose journey to our land will, we hope, be emulated by others as catholic in sympathy and as expert in fact as he.

### Disproving Marxianism by Using the Truth in It

**D**R. WULFERS IS THE LEADER of a significant circle of religious socialists in Berlin who are trying to wean German labor from the uncompromising economic determinism which is the chief characteristic of the orthodox Marxian. They are attempting this task not by superficial propaganda, or by appealing to traditional loyalties or instinctive timidities. They begin by conceding the actual potency though denying the absolute dominance of economic factors in the shaping of political and international policies. They hold that the orthodox Marxian insistence on economic factors can be disproved only by the kind of religious and moral idealism which develops



sufficient power and intelligence actually to overcome the lower self-seeking motives of group life. Religious power is frustrated, they contend, by nothing so much as by its native unconcern for the grosser passions which do actually motivate most human actions. If it can be made aware of them it will in time be able to overcome them. This is a doctrine which modern civilization needs, and American civilization in particular. For our religious idealism is constantly betrayed into fatuity by its very naivité. The real enemies of religion are not those who sneeringly maintain that it has no power to effect social action, but those who prevent it from acquiring power over social action by obscuring the bestial and base hungers which are actually implicit in man's life. We can not prove ourselves children of God until we become fully aware of the instincts in us which dispute the high claims of our faith and with which we grapple ineffectually when we underestimate their strength.

### Clean Up the Newspapers!

**J**UST WHAT the business men of the Woodlawn neighborhood of Chicago are going to do about it we do not know, but we hope that they will find some way of giving point to the resolutions they adopted demanding a general clean-up on the part of the Chicago newspapers. The putrefaction is not confined to this city's press, but one need not read the papers of Chicago long to understand why the protest has first broken out in this area. Not long ago a writer on one of these journals was referring in disgust to his own paper for the previous day. "Look at that page," he exclaimed, pointing to the cover page of one section. "Six feature heads, and every one of them a 'woman' story!" Sex, slander and skullduggery are spread riotously across a large part of the press at present. Conditions are worse than they were a few years ago, for the headline writers are still trying to stimulate a jaded public appetite up to the voracity of the war days. From San Francisco to New York our journals are doing their best to convince their readers that life in the United States is an orgy of sensuality and brutality. Woodlawn's business men, in saying that the reading of the newspapers is enough to "disgust and discourage" are putting it mildly—too mildly. We believe that this business association, in promising to support a newspaper that gives a true picture of the current American scene, is speaking for a great body of Americans. We believe that the pendulum is about to swing. The newspaper owner that does away with this sort of cheap sensationalism is going to have a surprise. He is going to find that the public will turn to a clean paper in relief. If we were a Roger Babson, charting the next move for newspaper stockholders, we would issue a special bulletin bearing just this message: Clean up.

### The Changing Day in the Far East

**T**HE CHINA MEDICAL BOARD of the Rockefeller foundation announces that next year it will grant \$125,000 to Southwestern university, Nanking, and a similar sum to Nankai college, Tientsin. Behind the bare an-

nouncement rises the shadow of a new orient. When the Rockefeller foundation went into China a few years ago with its plan to establish one of the world's great medical schools in Peking it immediately saw the necessity of subsidizing colleges to an extent that would make it possible for them to give adequate pre-medical training in scientific branches. The only schools that had academic standards up to the stiff Rockefeller requirements proved to be certain well-developed mission colleges. Five such colleges have been aided, and from them have gone the bulk of the students to the remarkable medical center that has come into being in the Chinese capital. Now, however, the grants are to be extended, and this time to two schools that are entirely Chinese in tradition and in management. In other words, Chinese educators have proved their ability to develop a type of collegiate education that is considered by the dispassionate experts in the Rockefeller employ to hold out as much promise as the education to be received in schools under western direction and control. Two months ago a congress of Christian educators, meeting in Shanghai, was reported to have concluded that the day of the mission grammar and high school in China is drawing to a close, and that attention should, in the future, be focussed upon the colleges. The decision of the Rockefeller board makes it clear that, unless such colleges are maintained in a state of high efficiency, they are soon to be eclipsed—as mission colleges were eclipsed in Japan—by nationally guided institutions. And it further makes it clear that the alleged necessity of leaving schools of high rank under western command may not be such a necessity after all.

### What Is War?

**A**LL OUR THINKING about plans for the abolition of war is confused if not hopeless until there exists a clear and adequate definition of the thing it is proposed to abolish. It is not mere description of the horror of war that is needed, although too much cannot be said in praise of the terrific candor with which such writers as Sir Philip Gibbs and Mr. Will Irwin have put before the imagination of the world a realistic description of the facts of the past war and the all but unthinkable inferno into which the next war will plunge mankind. Such description serves the purpose of awakening the heart and soul of humanity to save civilization from the abyss into which war is leading it. But with heart and soul once aroused the problem becomes a problem of intelligence, calling for clear thinking as to the object we are dealing with and as to all proposals looking toward its abolition.

It is in this sense that we are asking the question, What is war? A plan to avert war or to abolish it must take into account the whole concrete thing, and this we cannot be sure of doing without first stating the thing in terms that are comprehensive and thorough. Such procedure will save us from shallow and illusory proposals by revealing the full difficulty and depth of the undertaking. It is quite possible, on the other hand, that such a definition of war in concrete and objective terms will greatly simplify the undertaking. With war concretely envisaged, a frontal attack may prove to be not only more promising of success,

but easier to launch than tentative attacks which, while seeming to take one stronghold of the enemy at a time, leave open to him a thousand obscurities and ambiguities from which ambush he can at any time rush again upon us. If we are to have a root and branch abolishment of war, we must have a root and branch understanding of what war is.

This is all the more important in view of the skeptical mood in which many regard the whole movement for peace. The idea that war can be abolished is beyond the hope of a great multitude of men and women. It has always existed, they say, and its indefinite recurrence at more or less regular intervals is inevitable. For, they say, war is combat, and man is instinctively a combative animal. To do away with war you must root up the natural pugnacity with which men are born, and reduce them to mollycoddles. Clearly, if this is what the peace movement involves it is undertaking the impossible. But the movement to abolish war does not involve antagonism to the natural combative impulses of human nature, any more than the development of an orderly, law-abiding civil society from the irresponsible individualism of frontier or primitive society involves such antagonism. War is not combat. Combat is a phase of war, but any definition of war that conceives it in terms of mere combat, without taking into account what lies back of the combat, is no definition at all. It shows but a cross section of the concrete thing we are dealing with. Back of the actual fighting are the preparations, the cause or occasion, the purpose, the habits, the customs, the social and legal sanctions which prompt and approve and support the engagement in bloody strife. The definition of war must include these as well as the actual fighting aspect of war.

Again, many doubters imagine that the proposal to abolish war necessarily involves a certain Christian doctrine that goes by the name of non-resistance. It is hard to secure any consideration of the war problem without raising questions about the abstract right to use force against evil. This is due chiefly to the influence of those interpreters of Christianity, such as Tolstoi, who insist upon a universal and literal application of Jesus' words, "Resist not evil." War is defined in abstract terms as the resistance of evil with force, and those who accept the non-resistance doctrine are, of course, opposed to war, while those who decline to take the words of Jesus in a literal and universal sense easily imagine that because they are able to justify the use of force they are therefore provided with an apologetic for war. We hear a great deal of eloquence in defense of war based on this fallacy. A philosophy of righteousness and justice, which are held to be not supine and passive but in alliance with triumphant power, even with physical power, thus becomes available as an ethic for war. But the fallacy ought to be too obvious to be missed by any person of adult intelligence. The major premise is false. War is not merely resorting to force. It cannot be defined in abstract terms. It is colossally and venerably concrete. It cannot be debated in terms of the abstract right of self-defense, or the defense of one's family, or the possible saving of a child from a bully, or of the community from a criminal. To fly to the standard of Mars because, forsooth, one is convinced that it is morally right to spank one's child or to hang a murderer is simply not to think at all. Slavery is no less capable of definition

in the abstract terms of the use of force than is war. And if the abstract right to use force justifies war it also justifies slavery—and a hundred other things that are universally held to be evil. A concrete definition of war will save our thinking from being cluttered up with the abstract and sterile disputation over the use of force in general.

Another confusion which an adequate definition of war will clear up is the common identification of war with the police function. The policeman and the soldier are assumed in popular thinking to be virtually identical in function and status. As the police force stands to the city so the army stands to the state, thus the reasoning goes. But the two are alike only in surface features and they differ in every point at which the war system clashes with the modern conscience. In its exercise of force the police deals directly with the guilty. War wreaks its devastation on the innocent, while the guilty are often not touched. The police function is chiefly preventive, protective, humane and salutary. The war function is destructive, brutal, ruthless, and its effects are degrading to those who participate in it as well as to those who are its victims. But the most radical difference between war and the police function is that the police act as an instrument of justice under law and are unable to act save in the execution of law; while war, though recognized by law, acknowledges no law: it is its own arbiter of justice, the judge, jury and executioner of its own case. The police system is the instrument of right. The war system is the instrument of might. The claim that the army and navy are intended for purposes of keeping the peace, does not affect the fact that, save for grave emergencies, they are rarely used for police service. Military pride and profession create an instinctive aversion toward the proposal that, for example, the navy should be used for police duty against the rum runners off the Atlantic Coast. There is no more substantial service the navy could render, but the government has not seen fit so to utilize it.

With these confusing concepts brushed away from our thought about war, we are brought near to a definition offered by Messrs. Kirby Page and Sherwood Eddy, to whose writings on the subject of war this generation is in deep debt. Disengaging from the essential genius of war many concepts which obfuscate the popular mind, Dr. Eddy elaborates a previous definition of war formulated by Mr. Page in *The Christian Century* of May 15, 1924, and offers his own definition as follows: "War is a means of attempting to settle international or civil disputes, by armed military forces through the organized destruction of life and property, in which each side seeks to impose its will upon the other by force."\* Under this definition of war Dr. Eddy emphasizes the point that war is a *means* or a *method* and must not be confused with the high and holy *ends* that may be in view by those who fight. The only question to ask concerning war is, then, Does it gain the ends for which it is used? The answer which Dr. Eddy makes is that it does not, that the winner loses with the loser, that war is essentially, and in its modern manifestation indisputably, a suicidal procedure. With relentless logic and an imperious array of facts he and his colleague make out an

\* "The Abolition of War," by Sherwood Eddy and Kirby Page (Doran, 15 cents).

indictment of war as vigorous and convincing as any that has appeared since Charles Sumner's day.

There is, however, one element which Dr. Eddy's definition does not contain and upon which many of the greatest writers on war and international law have insisted, namely, that war is an established *institution* of human society, existing under the regulation and protection of international law. This concept of *institution* is of the essence of the definition of war, because our purpose in seeking a definition is no mere academic impulse but the intensely practical impulse arising from the necessity of dealing with the thing defined. To make *method* or *means* the substantive category of the definition does not disclose the full fact of war, and particularly it fails to disclose that aspect of war which suggests the way in which an enlightened society can set to work to abolish it. For purposes of practical dealing with war on the part of society the most important and essential thing in the definition is that war is an *institution*, legal, established, respectable, holy. That war is a *method* of settling international disputes is not to be gainsaid, but such a definition evokes no suggestion of the way in which society may proceed against it. Logically, the only thing you can do with an evil method is to refrain from resorting to it, which is to say in the case of war that you are compelled to rest your hope of its abolition on the basis of sheer moral suasion. Thus the collective social will stands helpless in the presence of war; society has no formal, organic procedure by which it may attack a mere *method* of settling international differences. But let your definition once disclose the fact that war is an *institution*, established and sustained by law for the purpose of a lawless settlement of international differences, and at once there is disclosed that aspect of the thing which suggests how society may deal with it. As an institution it is a creature of society, a man-made thing, whose foundations are public habit and consent. Also as an institution it is capable of being overthrown, abolished, by the very commonest of society's procedures, namely, disestablishing it by process of law, delegating it, outlawing it.

This somewhat abstruse discussion of the essential nature of war must be brought to a close with the observation that war is as truly an institution of society as is the home or the church or the school. To see this clearly, in the light of its implications, is to awake to a new state of mind on the whole problem dealing with war. It is worthy of a further treatment in more concrete terms and we shall take it up again.

## The German Elections

THE RESULT of the general elections in Germany is being widely hailed as a vindication of the Dawes plan and as a certain augury of peace. The parties which supported the London pact increased their representation in the diet while the opposition on both the right and the left lost many seats. Evidently Germany is, at least for the time being, satisfied with the progress that is being made under the new reparation scheme. It will be well, however, not to be too sanguine either about Germany or about Europe in general. The telling defeat of the

extremists of both the right and the left, the fascists and the communists is, of course, a gain. It marks the end of that political hysteria in Germany into which the nation was driven by the unrelenting vindictiveness of the French Poincarists. The despair into which the nation was plunged by the Ruhr invasion and its concomitant economic chaos was inevitably exploited by a defiant nationalism on the one hand and a cynical communism on the other.

In the elections a year ago both these parties made tremendous gains and threatened Germany with civil war. But when France relented and replaced Poincaré with Herriot and substituted reasonableness for the old policy of "force without stint," the echo in German political life was immediate and, as it now seems, lasting. The social psychologist, and incidentally the Christian idealist, may make some fruitful studies in the relations of these two unhappy nations in the cockpit of Europe; for here the laws of social action and reaction are exhibited on a large scale. The mistrust of one nation strengthens the very elements in the other which deserve mistrust, while a policy which leans even to the slightest degree to the ideal of trust and forgiveness immediately encourages those forces in the enemy country which deserve trust and seek conciliation. So history vindicates the impractical ideals of the Christian gospel and proves that the unreasonable demand, "Love your enemies," is ultimately reasonable. Hatred produces the qualities deserving of hatred and love creates what is worthy of love.

It must not be forgotten, however, that the mutual understanding and trust which these two ancient enemies have reached is still very hesitant and tentative, and too much can therefore not be expected of it in the near future. The Dawes plan is rooted in the treaty of Versailles, the impossible demands of which it mitigates without touching its fundamental theses.

Time will probably change the attitude of all the groups whose life depends upon the success of the Dawes plan. If it is actually to work, Germany must first of all find foreign markets in excess of those she had in 1914—a necessity which naturally creates the greatest anxiety in England; she must capture these markets by meeting or underbidding world prices; from her returns she must pay high interest rates on foreign, particularly American, capital—which may ultimately be the only beneficiary of the whole plan; and out of what is left reparations must be paid. No doubt a certain amount of reparations will be paid under the plan, but never the six hundred million per year which are finally demanded. The disappointment of France is practically inevitable, and with it will come the fall of the liberal parties which beguiled France from her old intransigence by the hope of real reparations to meet her urgent financial needs.

The situation from the German side is hardly more hopeful. Even though the flow of reparations will never reach the tide which bankrupt France expects and needs, the plan may nevertheless spell the virtual slavery of German workmen for a generation. The German industrialists declare that without the abolition of the eight-hour day and a wage scale which seldom gives even the most skilled laborer more than \$1.50 per day it will be impossible to pay reparations. In other words the burden



of reparations is placed on the backs of the workers. Capital is mobile, and therefore it must have its regular returns or it will go elsewhere; immobile labor, chained to its task, must bear the brunt of the superhuman task.

This is the situation which makes the formation of a new government in Germany so difficult, even though the election increased the seats of the parties responsible for the Dawes plan. The industrial employers and the industrial workers, represented by the folksparty and the social democratic party, are agreed in the foreign policy of "Erfuellung," of meeting the demands of the allies to the limit of their capacity. They are agreed in nothing else, for the industrialists who unite with labor in the policy of conciliation are ruthless in domestic politics, and it is therefore natural that the social democratic party should find it difficult to enter any government dominated by Gustave Streseman, who is the leader of the industrialists and the strong man of contemporary German politics. The old nationalists, on the other hand, who supported the industrialists in many domestic issues can not be counted on to follow them in their plans of international conciliation. Indications are that Streseman will try to buy their support for his foreign policies by concessions to their agrarian interests, and then form a solid anti-labor coalition. If such a venture does not succeed the three small parties of the middle—the folksparty, the democrats and the Catholics—must again form a minority government which operates by the sufferance of labor, the social democrats refusing to vote either for or against it. In other words, the internal situation in Germany has not changed materially except that the worst extremists on both sides have been eliminated. The German worker is free at least of the terror of a civil war, but he is not free of the prospect of indeterminable abject poverty.

It would be well for the many Americans who have such facile solutions for the problems of Europe to note at what peril the parties of peace in both Germany and France are working at their task. They are faced with almost insuperable obstacles and the little understanding and goodwill which they have created may be brushed aside again at a moment's notice by the jingoes and nationalists on either side. These peoples, enmeshed in ancient animosities and harassed by pressing economic problems, are trying heroically to work their way out of the seemingly hopeless situation into which the war plunged them. They may not succeed, but meanwhile they are exhibiting

a moral courage that is worthy of the peace which they desire and a spirit of sacrifice which offers the only hope for its attainment.

## The Deerslayer

### A Parable of Safed the Sage

THERE ONCE WAS a City called New York, and there was a man who dwelt therein who was entitled to a Two Weeks' Vacation.

And he spake unto his associates in the office, and said, You fellows may take yours in the Good Old Summer Time, but I intend to take mine in the time of the Sere and Yellow Leaf. For I will go into the Adirondacks and Slay Deer.

And all through the Summer he sweated and listened to the Fish Stories of his Companions as they returned from their outings, and heard about diving into Salt Water. But he said, Every man to his liking. In the Autumn I will slay Deer, for I am a Mighty Hunter before the Lord.

And in due season the Autumn came, and with it came the day when a man might legally Kill Deer.

And he had bought his Camp Equipment and his Ammunition and His Food Supply and had rented his Camp and hired his Guide for Two Weeks. And he bade his friends Farewell, and he kissed his wife, and bade his Children be good, and he went away to the Adirondacks for Two Weeks that he might slay a Deer.

And when he reached the place, while the Guide was unpacking the Camp Baggage, he took his Rifle over his arm, and walked out a little way. And before he had been gone an Hundred Yards, he saw a Deer. And he shot, and slew the Deer. And that was the end of his Two Weeks' Vacation.

For he had to get right back on the Train with his Deer lest the Meat spoil, and the Law did not permit any man to kill more than one Deer in any one Season.

But he had to pay his Guide for the whole Two Weeks, and sell out his Food Supply for what he could get and hasten back home.

And then for the space of twelve days he was all dressed up and had no place that he might go. And he was glad when the Two Weeks were at an end that he might get back to work.

Now I and Keturah we began life in a small way, and we were not always people of Great Wealth. But we have always been Rich, for we have been discovering New Joys one by one, and we have obtained none that shut out those that were yet in store. But we have seen friends of ours who shot their Deer in the first Fifteen Minutes, even those that began with no need for struggle and sacrifice and had nothing left save to pack up and go home, or to plod along with an empty rifle with no more Game to Hunt.

Wherefore do I say unto Young People, yea, unto all People, count it not a sign of the displeasure of God that life's successes come unto you slowly, and that life's achievements call for the hunt and the long tramp. For in that way shall ye most have joy in life. Yea, it is no blessing unto a man that his successes come all at once and at the beginning. Wherefore, thank God not only for the Deer but for the Hunt.

By THOMAS CURTIS CLARK

### Who Made War?

GOD, who made the shining stars,  
The circling planets, the fair, green earth,  
With friendly seasons—jubilant spring,  
Bountiful summer, winter that puts tired life to rest;  
God, who made morning songs and sweet night crooning;  
God of the forests and silver rivers,  
Gardens and orchards green and golden,  
God of harmony, God of beauty,  
*Who made war?*



# What Everybody Believes

By Joseph Fort Newton

"Lord, increase our faith."—Luke 17:5.

THERE MUST HAVE BEEN a smile on the face of Jesus, or at least a twinkle in his eye, when he heard these words. He had been talking to his disciples—and us—about forgiveness. Take heed to yourselves, he said; if a brother sins against you, rebuke him—so far all of us are ready to obey. If he repent, forgive him, Jesus added—and even that is not impossible. But he went further and said: If he sins seven times a day, and turns to you seven times, saying, "I am sorry," you must forgive him. A tense hush followed, such as we feel in our own hearts, while the disciples looked at one another in helpless wonder—He was asking the impossible! Hence the prayer of the text, "Lord give us more faith." Jesus replied by saying that even the smallest faith—no larger than a mustard-seed—if used, is self-enlarging, and can do impossible things.

Hence my theme, which is not an effort to reduce faith to a minimum, but to show that we have more faith than we realize or use. My search is for the secret of all our sanctities, the source of all our higher sanctions, an adventure in quest of that eternal mysticism which is the permanent of faith. My wish is to make vivid the reality back of all religion—not logic, but that unseen element of thought and yearning of which all men are aware but which none can define; the desire—yea, the demand—for spiritual support from a source hid in spiritual mystery; the urge out of which emerges an order of ideas, making us pilgrims in quest of One who woos, justifies and satisfies the best in us. My aim is to go down below the issues of recent debates, so unhappy in taste and temper, to the things we cannot help admitting to be valid, and to deny which is to resign our manhood. A wise teacher put it aptly when he said: "The grit in us is moved not by the many things we try to believe, but by the few things we cannot persuade ourselves to disbelieve." What we need is not faith in more things but more faith in a few profound things which make us men, whence men in all ages have derived inward sustaining and hope. What does everybody believe?

## WE BELIEVE IN GOD

First, all men believe in God. They may not use the name, they may not be able to prove that he exists by logic, since logic itself is not fundamental. They may not be able to form a satisfying conception of his nature and being, but all men know that there was Something here before we were here, Something which will be here when we are gone. All human beings have lying in their souls a seed of God, a thirst for God, a dim, dumb sense of God, a belief in God. In the universe outside of us, in the minds inside of us, we find that kind of order which makes us believe that Another is overruling all things. It is a faith which can neither be demonstrated nor argued down. For, while God, which is the name we give both to the mystery and the meaning of life, is revealed in experience, he cannot be uttered, and in a conflict of words we may lose the unutterable God, before whom silence is wisdom and wonder becomes worship.

What is God? Some of us love the phrase of Sebastian Frank: "God is an unutterable sigh lying in the depths of the soul." He who has ears can hear that sigh of yearning and longing breathing through the life of man, echoed in his literature and his liturgy; a pathos in his joy, a loneliness that wakes with him in the morning, a wistfulness that haunts him at eventide. It speaks in the cry of Job, "O that I knew where I might find him," and in the great authentic words of Augustine: "Thou hast made us for thyself, and our hearts are restless till they rest in thee." It rises above all panics of faith; it lives under all dogmatic depressives. Many waters cannot quench it. The cycles of human history have afforded ample time for the negation of God to prove itself valid, and it has never been more impotent than today. At the end of the ages, facing the freshness of the universe and life of the soul, God must be reckoned the most precious asset of humanity.

## AN INHERENT MORAL LAW

Yet today many are haunted by the horrible fear that our highest faith is only a fruit of our own desires, a wisp of wishes sanctified by tradition and society—if not an infantile "complex" having its source in a physical instinct. For that reason, to the saying of Frank we must add the noble words of Arnold: "There is an enduring Power, not ourselves, which makes for righteousness;" an insight confirmed alike by individual experience and the testimony of history. Byron in his year of wildest revelry wrote in a letter to Tom Moore: "Virtue, as I begin to see, is the only thing that will do in this damned world." Exactly; the man who fancies that the moral law is a fiction agreed upon is taught the truth of a moral order by terror and tragedy, as Byron found his youth blighted by "the sere and yellow leaf." Moral law is not a mere convention; it is written in the constitution of things. Each man learns—in proportion to his degree of spiritual progress—that he is living in a moral order, without which humanity could not long breathe in sanity.

There is no denying the witness of history. It is not an accident that civilizations decay and die, not for lack of intelligence but for lack of righteousness. Their ruins litter the past. Nor is it an accident that out of every great cataclysm always an idea emerges and prevails, as out of the world war the vision of world unity arose—a vision which will prevail whether we like it or not. Indeed, our likes or dislikes have nothing to do with these uprising ideas which reshape history. They are not human inventions, but divine revelations. The word of Mohammed which he put into the mouth of God is true: "Thinkest thou that I made these stars in jest?" The apostrophe to duty as the daughter of the voice of God in the ode by Wordsworth is as valid as it is memorable: "Thou dost preserve the stars from wrong, and the most ancient heavens, through thee, are fresh and strong."

Second, in presenting a gram of radium to Madame Curie at the University of Chicago, a man of science used these words: "The most important thing in the world is belief

in the reality of moral and spiritual values." It is profoundly true. When this faith fails chaos comes again. These intangible treasures are the bullion in the bank of humanity, and without it all our moral currency is worthless. Without this faith we have no standard, no stability. Once let this faith grow dim, as it has well-nigh done in the blurred cynicism of today, and our moral life will be as hopeless as the economic confusion of Russia. The most vital event in the life of this nation is the worship of God in the church, on Sunday, if only because it keeps alive faith in spiritual values. The preacher may be prosaic, but—God of dreams!—think what happens when that flickering light goes out, how great is the darkness!

#### REALITY OF MORAL VALUES

Jesus said to a group of peasants on the hillside: "Ye are the light of the world, the salt of the earth." Without these sensitive and believing souls, who love right and try after goodness, the whole human business rots, stinks, and falls to pieces. Never can I forget going to Canterbury to attend a church congress. Arriving early, I went into a movie show—cinemas, the English call them—where tomtom jazz was going on and a cheap, vulgar story was on the screen. After a few moments I left and went to the old gray cathedral—an ancient home of culture, dignity, refinement, and prayer—a bulwark of the holy things of life and its ordered moral loveliness. "Here," I thought in my heart, "is our final protection against the tide of vulgarity running in the wake of war." The story of Manoa and his wife came to mind out of the old Hebrew centuries. God granted them a vision, and they were frightened, thinking it an omen of death. But the wife with her finer insight said: "No, if he had meant to kill us, he would not have shown us these things." The vision of moral values is the prophecy alike of our high duty and destiny.

There is a Tennyson line which puts it magnificently: "We needs must love the highest when we see it." The capacity for such an appeal, the compulsion of it, attest, in a positive way, the sway over us of the power of moral and spiritual values. And this capacity can be cultivated, like every gift of the soul. There is a famous story of Sir Joshua Reynolds taking a friend through an art gallery. At the door the friend burst into praise of a number of second-rate, ultra-rosy works of Rubens. Sir Joshua said nothing, but as they strolled from room to room he dropped quiet remarks about the technique of the really great pictures they passed. So good was the lesson, and so apt the pupil, that when they came near the door again, he hardly looked at the florid works. Our protection against vulgarity is not prohibition, but an unveiling of the best. "We needs must love the highest." Moral taste is civilization, as well as salvation. Ugliness can only be defeated by beauty, as evil can only be overcome by good. Where there is no abiding vision of truth, beauty and goodness—values impalpable and seemingly fragile—the people perish in greed and lust, and their glittering streets become moral sewers.

#### WE BELIEVE IN PRAYER

Third, everybody believes in prayer. Yes, they do, though they may deny it vehemently. The first sermon of Emerson had to do with the subject, and it was wise and true.

He got his "tip" for it—the word would horrify him—from an old Methodist saint, and the sermon had three points, which shows that it was at least orthodox in form. First, everybody prays all the time. Second, all prayers are answered. Third, be careful what you pray for. By which he meant that the deep, dominant desire of a man is his constant, unsleeping prayer, and the certificate of its answer is written in the face, in the tone of his voice, in the temper of his mind. If it is for material things, he gets his answer in the line of his desire, and verily he has his reward. If it is for the things of the spirit, the angels of God minister unto him, fashioning a nameless beauty in the essence of his personality. Our characters are the sum of our answered prayers, for

Prayer goeth on in sleep, as true  
And pauseless as the pulses go.

Fourth, it is hardly necessary to say that everybody believes in Jesus; the sheer wonder of his moral beauty compels confidence. Jew and Gentile alike would agree with Charles Lamb when he ended a debate in a London coffee-house by saying that if Shakespeare were to enter all would rise to do him honor, but if Jesus were to open the door all would kneel in homage. "We needs must love the highest when we see it," and the highest vision of spiritual grace granted us in the dim country of this world is the life and character of Jesus. Argument is not necessary; our hearts tell us so. Men may doubt many dogmas about Jesus, they may deny records and stories of miracles, but in respect of his purity and his goodness there is no denial, no infidelity—save, alas, the infidelity of following afar off and with stumbling step, whereof we are all guilty. Nor is the reason far to seek, if we look deeply into our own hearts.

#### WHY WE BELIEVE IN JESUS

The late Anatole France was wont to say that a beautiful poem is like a violin bow drawn across the fibers of our soul, setting not only the thoughts of the poet but our own souls singing. We love our lyric bards so fondly because they speak to us of ourselves, and help us to utter our inarticulate melody. Just so men love Jesus, as they love no other being who has walked on earth, because he unlocks a door in us which no one else can open, and sets our souls singing a song of deliverance from sin and the shadow of despair. It means everything that he is with us, never far away, awaiting for us to return weary to his way of purity, humility and peace. A friend in Brussels took me to see the sights of the city, among them the Temple of the People, where the most rabid radicals hold forth. Placing me in the center of the room he went to the platform, behind which was a tapestry, and as he drew back the curtain there was a glorious painting of Jesus—not five feet from where the wildest agitator stood to speak his bitterness. And there is something more which a searcher of the soul may tell us in his own manner:

Life reduces us all one by one to a position in which, if we are sincere with ourselves, we confess we have failed. It may be that we have erred or transgressed, and the fruits of our sin have come back upon us overwhelmingly. It may be that, face to face with life, we have suddenly become aware of a certain moral weariness which makes the very

pro  
may  
and  
may  
hum  
div  
eve  
an  
tra  
us  
our  
acc

Fi  
whic  
faith  
may  
hear  
Past  
scie  
agai  
the  
with  
his  
cert  
calm  
Ado  
tale  
hear  
the  
po  
up  
dar

V  
tag  
acr  
on.  
adv  
pla  
Bu  
the  
wa  
rel  
ter  
the  
of  
in

m  
su  
hi  
va  
in  
an  
gr

re  
fa

a

tr

prospect of days and years tiresome and intolerable. It may be that we have found ourselves out in some sinister and treacherous aptitude which honestly makes us afraid. It may be that in our thinking about life, about this whole human scene, which at best is so ambiguous, so capable of diverse and contrary interpretations, with its mornings and evenings, its headlong hours and bitter memories, its life and death—that the whole aspect of things puzzles and frustrates our will. However this sense of defeat may come to us and bring us to a standstill, out of it, in a struggle for our life, for our self-respect, for our sanity, we are ready to accept Christ and let him help us.

Fifth, in face of the fact of death, and the awful stillness which it makes when it passes by, everybody clings to the faith that love can never lose its own. In bright hours we may affect indifference in this matter and talk glibly, till our hearts are broken over folded hands—then it is different. Pasteur, with his dead babe on his knee, went beyond science and affirmed his faith that he would see his child again. It is to such hearts—so many and so lonely—that the mighty prophets of the immortal life speak, and no one with such a torrent of piled-up imagery as Shelley with his evangel of "the painted veil" hiding the mystery and the certainty of immortality. All through his writings—in the calm aloofness of Prometheus, in the glowing wonder of Adonais, in the hopeless abandon of Beatrice, in lyrics, tales and golden histories, such as an angel might tell—we hear the gospel that life is the dream from which death is the awakening to a life fairer than all our visions. Other poets—Tennyson falteringly, Browning victoriously—take up the song of the soul and its triumph over death and the dark.

#### ACROSS THE VOID

What it all means came home to me in a vine-covered cottage in England, as I watched the ivy try to fling its tendrils across the open window space. Day by day the effort went on. Day by day the pioneer tendril lengthened—a tiny adventure of faith—tossed by the winds, and foiled by the plate glass which it could not lay hold of with its tentacles. But, undismayed, the stems grew, until, at last, they reached the other side of the window and laid hold of the brick wall. They had reached the further side, and won. In relation to the rest of us, the poets are like those advance-tendrils; we reach out wistfully, but they have laid hold of the immortal life in time. And Jesus! Ah, when we think of him in the shadow of death a joy moves round our hearts in a tide as warm as the tears we shed by the grave!

These are the true fundamentals; these the things that matter most—the sigh for God which follows the evening sun around the world, and its answer in fellowship with him in the service of his will in loyalty to moral and spiritual values; the life of prayer; the following of Jesus; and the inextinguishable hope of the soul. Here is the vital essence and stuff of which life and religion are made, the pearl of great price, the truth about the truth.

In answer to the question of a young zealot as to her religious faith, Elizabeth Case said that it was the inherited faith of her fathers—the Friends.

"Then," said the young zealot, "you are an unbeliever, and will be lost."

"Never," she answered. "If there were no true God to trust in, I should still believe in the gods of the woods and

the streams. In fact, I believe in everything—in God, Man, Nature—there is no unbelief."

There is no unbelief!

Whoever plants a seed beneath the sod  
And waits to see it push away the clod,  
Trusts he in God.

There is no unbelief!

Whoever lies down on his couch to sleep  
Content to lock each sense in slumber deep,  
Knows God will keep.

There is no unbelief!

The heart that looks on when dear eyelids close  
And dares to live when life has only woes,  
God's comfort knows.

There is no unbelief!

For thus by day and night unconsciously  
The heart lives by that faith the lips deny,  
God knoweth why.

## Dialogues of the Soul

### Gratitude

I—TALKING to yourself? You look troubled.

MYSELF—I am so thankful.

I—Troubled because you are so thankful?

MYSELF—My child was sick. They said it could not live.

I—And—

MYSELF—My child is well.

I—And you are troubled?

MYSELF—I know not what to do with all my gratitude.

I—Have you thanked the doctor?

MYSELF—With more than word.

I—And the nurse?

MYSELF—With tokens of appreciation.

I—Endow a school, a hospital, a—

MYSELF—My gratitude is more than charity.

I—What do you want?

MYSELF—Some one great enough to receive my gratitude.

I—Pour it out upon a faithful friend.

MYSELF—I did. It was too much for him.

I—And you were talking to yourself?

MYSELF—No. I tried to pray.

I—You pray? Do you believe in God?

MYSELF—My gratitude demands a God.

### Enoch

I—THE GIANT BRANCHES hide the sun.

MYSELF—We cannot penetrate the underbrush.

I—Hark! Beasts of prey!

MYSELF—This is a howling wilderness.

I—But there! Look there! In all this darkness some one walking in the light.

MYSELF—And paradise goes with him step by step.

I—And do not understand.

MYSELF—And know not whence the blessing radiates.

I—He is alone. So many with him, yet alone.

MYSELF—He walks with God.

I—And God with him.

MYSELF—And no one else.

ARTHUR B. RHINOW.



# The Most Significant Thing I Saw in America

By Frederick W. Norwood

I WANT TO TELL about what seems to me the most significant thing that I saw in America. It was, so to speak, an accident that I saw it at all, for it only came to me because of the dislocation of my plans and was crowded into the last four days. I had traveled far and wide, and seen some of nature's most wonderful manifestations, had met many most interesting people and had been witness of great political demonstrations, but not one of these experiences, nor all of them put together left so deep an impression upon my mind, or has stayed with me so closely as those things which were crowded into the last four days.

I have seen a religious revival of a type that was new while yet possessing many characteristics of the old. It was in the city of Fitchburg in Massachusetts. Fitchburg is an industrial city about fifty miles away from Boston and with a population of 44,000. Religiously they would have to be described as fifty per cent Roman Catholic, forty-eight per cent Protestant, and two per cent Jewish. Among the larger groups there are solid clusters of Greeks, Finns, Germans, Italians, and French Canadians. In this city dwelt a manufacturer in a large way of business. One day, sitting in his club among his friends, he talked freely about religion. He said he did not consider himself a Christian, though perhaps he might be a prospect. He said he went to church occasionally, but frankly, church services bored him. Yet it seemed to him there was something missing in the civic and personal life of the people of Fitchburg. He noted that the prosperity of the land was comparatively great, that the share men had in life's good things was greater than their fathers dreamed of. Yet it seemed to him that they were not really happy, and he came to the conclusion that they never could be happy unless they found true religion. He said that in the midst of his wealth he had often wished he could do something for his city, and declared that if he knew how to bring true religion to the people of Fitchburg, he would gladly give of his wealth for the purpose.

## THE COINCIDENCES OF PROVIDENCE

His challenging statements attracted a great deal of attention and a group of ministers gathered to consider them more deeply. Then it happened that away in Boston, an Englishman, Canon Woods, in speaking to a group of young university students, incidentally described an enterprise which had taken place in the English town of Derby. The students were greatly impressed and conferred with their professor. He said, "Why do not you select a town among your many towns and see what you can do for religion?"

By one of those strange coincidences which devout people attribute to the providence of God, the students selected the city of Fitchburg. They sent some of their representatives down to interview a few of the religious leaders and

then they were informed of what the manufacturer had said in his club a few days previously. The business man and the students were brought together and they came to a strange sort of bargain. The business man said that all he could offer was his wealth; it was up to the students and the ministers to make the real contribution. He offered to finance any efforts they might make. It was subsequently agreed that five of the young men should spend all the summer in Fitchburg, study the conditions of life there, talk to its individual citizens and seek to formulate a plan. Then it was understood that later on some fifty or sixty students from many of the universities might be brought together for concentrated effort. The business man had an idea that there should be something spectacular about what was done. He thought religion did not appeal to the eye as it might, and he came to the conclusion that he would himself underwrite a great pageant which was presented by a gifted young actress and was entitled "The Beatitudes." He spent more than \$5,000 upon the adequate staging of this pageant, some eight or ten thousand people gathered to witness it and were deeply impressed.

## ADVERTISING

Then another business man, the head of a great advertising enterprise, offered his help to the students. He thought religion was not sufficiently advertised and told the students how to go about it. The result was that for several successive weeks before the opening of the mission, small one column two inch advertisements appeared in six different locations in the daily newspaper setting out some pointed question concerning religion. I can read you just two of them as samples:

Think it over. What does your family gain by your attendance at church? Ask them.

Think it over. What is it that makes a man forget and neglect his religious life when he has money and health, and be the first to call on God for help when he is in trouble? What is it?

"Think it over" became the slogan of the mission. It appeared in many different places. It appeared in advertisements for houses and land or for situations that might be vacant. It appeared on tram-cars, on boardings and handbills. Three thousand blotters were printed and distributed by the merchants and shop-keepers containing an appeal from the students to make religion a real thing in Fitchburg.

So men began to take notice of religion and the city began to discuss it until it was the dominant theme. Wherever men were crowded together the probability was they were saying something about religion. Then came the students, sixty of them, mostly young people under 25 years of age, some of them training for the ministry, some of them preparing for work in technical schools and most of them with considerable intellectual equipment and bearers of academic degrees. They gathered together in

Decem

confer  
preach  
came i  
They  
talked  
They  
talked  
went  
in rec

The  
not ac  
dogm  
how  
unles  
Catho  
his o  
symp  
were  
Swed  
some  
city t  
of th  
word  
was  
heart

M  
was  
large  
clusi  
prea  
to th  
inter  
I wa  
neces  
migh  
nigh  
were  
who  
own  
eage  
say.  
and

I  
was  
sion  
of  
and  
und  
tolo  
peo  
was  
dee  
and  
we  
cha  
wh  
and  
ver  
it



conference and were instructed in the technique of street preaching by Dean Brown of Yale. At night the students came into the city and talked simply of the things of God. They spoke at street corners and in the market places. They talked freely to individual folk when they felt so disposed. They went to the great factories at the lunch hour and talked to the operatives in their times of leisure. They went to the high schools and talked with the young folk in recess time.

#### A DEMOCRATIC ADVENTURE

There appeared to be no leader among them; they did not acknowledge a leader. There appeared to be very little dogma in the things they had to say. They managed somehow to bring all the churches of the city into sympathy, unless I exclude that of the Roman Catholics. The Roman Catholic priest said that he did not see his way to commit his organization definitely, but at least they had his intense sympathy and his prayers would follow them. Unitarians were among them, Universalists were with them, and the Swedenborgians had a representative or two. It seemed somehow as if they did not antagonize one another. In a city that was 50 per cent Roman Catholic no man or woman of that faith in the whole time of the mission heard a word that attacked his religious system. All that he heard was an inspiring word on religious matters directing his heart to the one great God whom all the city worshipped.

My part in the enterprise was comparatively simple. I was asked to go down and take some great meetings in the largest hall in the city and so bring the effort to its conclusion. The original design of the students had been to preach until 7 o'clock and then induce the folk to come to the city hall, but the fact was they became so intensely interested in their preaching that they left me in the lurch. I was very glad to be so left; quite evidently it was not necessary to have their assistance in order that the hall might be packed, for it was filled to overflowing every night with an anxious throng of people, many of whom were apparently not ordinary church-goers and some of whom were of quite other branches of the faith from my own. Yet they gathered together with receptive minds eager to hear what the stranger from afar might have to say. I never found myself speaking for less than an hour and a quarter, and that is always a sign of grace with me.

I never had a more receptive or attentive audience. There was no effort to bring them to what we call a definite decision; they just listened to a frank declaration of the faith of Christ as one saw it and they listened with keenness and appreciation. On the final Sunday night when it was understood that the meeting would begin at 8 o'clock they told me at 6 o'clock that the hall was full, at 7 o'clock people were streaming away and at 8 o'clock not only was every seat occupied but the people were standing three deep round the walls, violating all the health regulations and breaking all the police orders. Well-dressed people were sitting flat upon the floor because there were no chairs. The platform was occupied by a bevy of men who represented the Rotary club. They led the singing and it was apparent to me that some of them were not very accustomed to doing that kind of thing, but they did it with cheerfulness and goodwill.

I found the whole city stirred, and stirred principally by young men and women most of whom had never preached before in their lives. Not one of the women, I imagine, had expected to speak in public, but they all did before they were through, and gloried in the opportunity. It may interest you to know that the general verdict was that the women spoke better than the men. The men were a little concerned about the technique of preaching, and were very careful to make their position logically sound. The women spoke with simplicity straight from the heart and got straight to the hearts of other folk.

I considered the thing with great interest. It seemed to me it was the kind of thing I had known for years would come to pass some day. Ever since the great war and through the bitter years that have followed, I have been more and more persuaded that the world will never be brought to peace except as the outcome of a great and genuine revival of religion. The evils that oppress us are psychological, moral and spiritual in their character. In most of our political efforts we are playing with the edges of things. Nature, economics, racial differences and peculiarities answer very much to the moods of our souls. They are hostile or helpful very largely according to our mental attitude. Nature is hostile if we neglect or flout her. The principles of economics are cruel or crushing if our hearts are cruel and crushing. They are an integral part of the purpose of God. They are the deepest laid part of his scheme for the development of man. If our hearts are filled with other purposes, then they become perplexing and tangled. Racial differences are surely part of the providence of God. However much we may respect ourselves as Britishers it is rather a good thing there are some folk who are not British. However much we may love our London climate, it is rather a good thing that all countries do not have it. However much we may rejoice in the oaks of old England and glory in their strength it is rather a good thing that there is timber of other kinds growing in other climates. Racial differences are racial perils because the hearts of men are not friendly, their minds have not been sufficiently trained to find the way of reconciliation. The perils that oppress us are psychological, moral and spiritual in their character.

#### SIGNIFICANCE OF THE MOVEMENT

I have known for years that we shall have to get God back into our thinking. So long as the universe is to us a mere accident, something to be exploited, something to be mangled here or plucked up there, something that has no purpose in its heart and no intelligent will behind it, something that only calls out our spasmodic efforts of a day for purposes that are of a day's duration, how can we find the way of peace? We shall find it more and more as we come to believe in a great divine on-moving purpose with which we are to cooperate.

I have thought long and deeply of those old time revivals and feel persuaded they will not come back to us at least in their precise form. The old time revival assumed that God was easily within the range of human knowledge, that indeed he had revealed his will with meticulous detail and we neglected the rite or formula by which our eternal salvation would be secured. Old time revivals talked

much about infallibility, about infallible churches or books. The old time revivals seemed to think that God was far more interested in saving people out of the world than he was in saving the world through them. They assumed that the grace of God snatched men out of their condition in the world as men might be snatched from a wrecked ship, and the purpose of God was triumphantly assured when he saw his people safe on the other shore waving palm leaves and singing his praise.

Surely these things will not come again except to fevered minds. Surely we shall be half way towards true religion when we reverently accept the fact of the mystery of God. No longer are the men to be trusted who seek to reduce God to a formula or a rite. No longer shall he be trusted who sits upon the mole-hill of his arrogance attempting to measure with his puny hands the length and breadth and depth and height of the majesty and the purposes of God. God has checked our presumption by silently drawing back the curtains of his creation. He has blinded us with the light of his stars, he has said to men, Look, you tiny people who stand upon your mole hills, look out upon the manifold works of my hands and consider how deep and unfathomable is the mystery of my being.

Our old infallibilities have been greatly shaken. I noticed that the speeches of these students at Fitchburg were not characterized by a rigidly uniform conception of dogma. Indeed it was quite curious to hear sometimes in the

open streets that they were very doubtful about certain things. I like to hear a man say sometimes that he is doubtful. It is often a symbol of his enquiring spirit. It is infinitely better than the old arrogance which professed to regard doubt as a sin and something not to be confessed. I noticed that these young men were not at all what theologians call eschatological. They did not speak much about the next world but they had a great deal to say about this world. I noticed that though they spoke of Christ with the utmost reverence the name upon their lips was not that of a victim but a victor. I noticed that they looked to him as they might look to a white knight, that they felt the challenge of his cross to deeds of daring, purity; that they were thinking not that he came to save them out of the world with its sins and troubles, but challenged them to face these things and find their way through with him. I found in their speech a ringing tone of challenge which did my heart good.

I have lived long enough to be absolutely persuaded that the religion of Christ is the biggest challenge that can come to humanity. By the stern providence of God he is making all men to see that in these days. We have not denied the faith, we have not even broken from the tradition, we have only come to see that in our time under the will and the providence of the great Supreme he has confronted us with a torn and tattered world and has stirred our hearts with the challenge that is in Christ.

## British Table Talk

London, November 27.

**THE CHURCH ASSEMBLY** has been discussing the problem of religious education under the lead of the bishop of Manchester. There are still 10,000 schools which are as we say "non-provided," that is, schools which belong to the church of England. There are in addition the Roman Catholic schools, and a few others under the same kind of management. In return for the use of the buildings, which it must keep in repair, the church has a right to give

### Religious Education in the Day Schools

definitely church teaching in these schools, and retains a considerable measure of control. The "provided" schools are under the guidance of local educational committees, and in them there is still in operation the "Cowper-Temple clause," which forbids any doctrinal teaching peculiar to one or other Christian community. "Simple Bible teaching" is the formula used to describe this. Now the bishop of Manchester and the bishop of Liverpool in particular, both ex-schoolmasters, are anxious to end this division. They desire one type of school, and for religious instruction a more thorough and effective handling of the whole problem of Christian truth. They wish to have the teachers as definitely trained for this task as for any other. They believe that the time has come for a new approach to the whole problem. Most citizens today agree that education must be religious through and through. They are not convinced moreover that the religious teaching, hitherto given in **either type of school, has been based upon a true view of the Bible, or upon a right understanding of the child.** Things are ready for a fresh consideration of the whole problem from the side of the children. "Unity of administration with variety of type" is the formula which Dr. David of Liverpool approves. He is for trusting the local authorities more, and he desires to see advisory committees, both local and national, commissioned to work out together the best ways of presenting

the truth about God to the children. But all who touch the problem know that the crux is the teacher and his preparation.

### "Christ the Truth"

A clergyman of wit remarked in my hearing that the bishop of Manchester was so wise a man that he could be safely followed in the dark. At the same time the speaker added that he had been at work on the bishop's latest book, *Christus Veritas*, and found it very difficult reading. So have most readers, except the few—I am not among those who have a metaphysical mind. None the less, it is a book worth studying closely. Dr. Temple is at pains always to think things out to a logical conclusion. He has a very subtle mind, but one which never loses contact with the plain things of everyday life; and he can be as homely as he is learned in all the wisdom of the metaphysicians. No man can hope to cover all the ground, and sometimes he seems less convincing in his handling of history than in his metaphysics. It is not difficult for one who reads such a book carefully to understand the immense influence which Dr. Temple has had for years upon the students of this country, an influence which through the church assembly and Copec is steadily growing in the life of the Christian people in this land. It is a significant fact that another learned metaphysician, Dr. Garvie, takes a place in Copec alongside of Dr. Temple. In practical affairs they are both most businesslike and masters of assemblies. There may be something after all in the doctrine of Plato who would make the philosophers the rulers of states.

### Egypt

There is little that can be said of the general attitude of our people in the serious Egyptian crisis. Parliament is not sitting and it is hard to know what men think. The press has taken the line of approval towards the British action, but some papers

have  
questi  
have  
difficu  
him.  
the In  
the s  
the si  
prob  
plead  
under  
has b  
It is  
only  
it sh  
With  
the m  
turbu  
share  
ment  
but t  
coun  
do n

The

Th  
natio  
no a  
it sh  
the  
not  
invo  
asce  
the  
will  
that  
leag  
atta  
serv  
whi  
The  
Bri  
clea  
unc  
be  
star  
arr  
mu  
the  
the  
ren  
arr  
cu  
se

Th  
by

th  
hi  
w  
cr  
no  
te  
lo  
o  
o  
s  
th  
a  
d  
g  
I

have urged that the measures were unduly severe. Without question, any government, Conservative or Labor alike, would have had to face trouble in Egypt. Mr. MacDonald had grave difficulties with Zaghlul Pasha, and spoke very plain words to him. The suspicion which finds expression today chiefly from the Independent Labor party is not confined to that body; it is the suspicion that this nation may be making the murder of the sirdar an occasion for settling with a high hand outstanding problems, such as that of the Soudan. On the other side, it is pleaded that the nation should be willing to hold the Soudan under a mandate from the league. But for the most part there has been very little criticism of the government in its action. It is recognized that General Allenby may be speaking the only language which is understood in the near east, or perhaps it should be said understood by the politicians of the near east. Without doubt the early stages of democratic government in the near east have been marked by the emergence of singularly turbulent and reckless adventurers. Egypt has more than its share. But, as I write, it looks as if there would be a settlement of the present phase of the trouble. That is to the good, but there ought to be an attempt to put relations between this country and Egypt on a new and satisfactory footing. People do not forget Serajevo.

\* \* \*

#### The Protocol

The protocol approved by the fifth assembly of the league of nations is being discussed from all sides. There is certainly no agreement to be reported. The government has asked that it shall not be discussed at the next meeting of the council of the league; this is solely on the ground that sufficient time has not yet been allowed for the full consideration of all that is involved and for the judgment of the British dominions to be ascertained. My readers may rest assured that the bearing of the protocol on the relations between this country and America will be closely examined. Those who support the protocol urge that it is no more than a logical sequel to the covenant of the league, which this nation has already accepted. Those who attack it are unwilling that the British navy should be at the service of any foreign power. There are certain possibilities which need not be named but cannot be forgotten by statesmen. The popular mind is made by certain scribes to behold the British navy under the command of a Swiss admiral! There is clearly a case for deliberation so that the implications may be understood before it is signed. One thing, I hope, will never be overlooked. The European nations, France in particular, stand out for security first. Arbitration, security and then, disarmament. They are logical enough. First by the treaty of mutual support, and afterwards, when that was turned down, by the protocol, they wish to open the way to disarmament. If the protocol is amended or rejected, the problem will still remain the same. Can there be a way through security to disarmament? Or must the way be through disarmament to security? No great European nation seems ready to take the second road. Is the first possible? We shall see.

\* \* \*

#### The Old Testament Translated by Dr. Moffatt

The new translation still arouses much discussion. Now that the casual journalist, who made of it a saucy column, has had his turn, and the correspondents who rushed in to judge a book which they had not read are silent, responsible scholars and critics are dealing with it. They know that Dr. Moffatt did not wish to write a rival version to the authorized; they know too that he was seeking to interpret for the unlearned things long familiar to scholars, and they are in the position to judge of the value of such a book. On the whole, the verdict is one of approval and even of admiration. It is true that the tug is still to come with the prophets and singers of Israel. So far as the historical books are concerned, there is often a difference in atmosphere, but the stories are not changed in any appreciable degree by the emendations of the text. The book of Nehemiah gives an excellent example of the translator's method and skill. It reads much like the memoirs of a man of affairs, as indeed

it is. I like the letter of Sanballat in Chapter VI: "It is reported among the nations, and Gashmu says so, that you and the Jews mean to rebel, and that is why you are building the wall; you are to be their king,—so people say. You have even set up prophets at Jerusalem to proclaim 'There is a king in Judah'—meaning yourself. Now the king will be told what people say. So come and let us talk over the matter." Now there is nothing added to the meaning; it is clear enough in the old version; but the change of phraseology does seem to bring the wily scoundrel Sanballat more clearly before us. There are a number of interesting variations on almost every page. Saul is not "among the prophets" but "among the dervishes." The bears "mangled" not "tare," forty-two "boys" not "children." Elijah asks for a "flask" not a "cruse." "The still small voice" becomes "the breath of a light whisper." In the metrical passages there are many suggestive renderings; these lines for example might be from Hiawatha; of Jael, it is said that she

Laid her hand upon a tent-pin

Laid her right hand on a mallet.

Some fine phrases in the Song of Deborah are missing—"searchings of heart," for example. Again, why should the "inhabitants" of Meron be "burghers" which is not in any sense a distinctively modern word, but rather archaic? Dr. Moffatt being a good Scot is fond of "burg" and "burgher." Still, it is a fine sounding oath:

Curse Meron . . .

Blast her burghers with a curse.

I have found the translation a book fascinating enough to read in a railway-train, even though Galsworthy's latest novel, *The White Monkey*, had to wait.

\* \* \*

#### And So Forth

Mr. Montague, the author with Lord Chelmsford of the Indian reforms, has died in early middle life. His temperament made public life for him a hard track. His enemies were many, and they hated him; but his friends loved him with a great admiration. A naturalist with a fine knowledge of birds; a man of amazing intellectual powers with the business genius of his race, he was also a man who "never lost the idealist's creed." . . . The Middlesex county council by a majority of 48 votes to 7 has refused to permit the opening of cinema halls on Sundays. This is the result of a determined effort on the part of the churches in Middlesex. . . . The mission of Gipsy Smith in west London has been extraordinarily successful. The Albert Hall has been filled. The press has given much attention to the humorous asides, and quips of the preacher. I wish sometimes the papers would tell us more precisely of the greater things, which are the real concern of the evangelist. But these, I imagine, are not a "good story." . . . It is comforting to note that the summer, though dull and rainy, was the healthiest on record—the death-rate being only 9.3 per thousand. This good health is attributed to the absence of dust.

EDWARD SHILLITO.

## THE SUNDAY SCHOOL

Lesson text for December 28. Matt. 25:31-36.

### The Strong Central Period

TO SAY "Well begun is half done" is hardly true. However valuable the quick, well-directed and powerful start it can hardly count for more than one-fourth of the total. A strong finish is good, also, for one-fourth. The homestretch of the race, the last miles of the marathon, the closing hours of the busy day, the last decade of life—these often measure the distance between defeat and victory, the margin between the ordinary and the superb. If we allow one-quarter for the good start and one-quarter to the good finish, we still have left one-half for the big central period. We have been studying the powerful central period of the Master's ministry; we have been



contemplating some of his big teachings and deeds: the parables of the soils, of the good neighbor and of the two sinful sons, the calmness of greatness, the able sympathy, the transfiguration during prayer, the value of experience, the glory of generosity.

The life of Jesus rose and expanded grandly to its climax in his crucifixion. The moment of his sacrificial death was the noblest up to that time, even as those last spiritual impressions upon his disciples, subsequent to his burial, convinced them—and us—of the persistence of his all-powerful personality. His career thus made a steady advance, growing in grace, expressing constantly higher truth, demonstrating always more godlike qualities. Few lives, however, enjoy such perfect progress; few men, comparatively, are cut off in the hour of victory.

However wistful and beautiful the beginning of Jesus' life, however appealing and powerful its end, we think today of its middle period, those strong, central days of teaching and performance, the days when he spoke the parable which is his masterpiece and the days when his godlike personality brought serenity in storm and his presence brought life in death. Every moment of that central ministry counted mightily for God, because it so nobly lifted humanity.

We focus our attention, therefore, on those months of intense

labor and service which compose the middle period of our Master's career. His strongest and best were given without reservation to God. It is pitiful to think what odds and ends we give to religion. Is there a brief period for prayer when the day is new? If given at all, it is very short. Is there an hour, in the evening, given to definite religious labor? If so, it is somewhat rare and remarkable. We give Almighty God and our Holy Savior only our spare change and our unoccupied hours. It is unworthy. As we pleaded in the last lesson for generous giving of money, so we plead in this for the giving of our best strength, our choicest time, our keenest minds to God's service. Only this can meet the demand of seeking first the kingdom of God and his righteousness. The majority seek it last. When money is made, when pleasure is over, when honor is secure—what is left over, if anything, may be given to Christ and his church.

Can I make you believe that it is possible for each and every man and woman to give his or her best, the very best, to Christ and his church? Let us together swear that our best years, our best hours, our keenest minds, our strongest work, our truest love, our highest ambitions shall be for our Master.

JOHN R. EWERS.

## CORRESPONDENCE

### Missionaries in Mexico

EDITOR THE CHRISTIAN CENTURY:

SIR: Soon after the Mexican constitution of 1917 was promulgated, in the summer of that same year, the officers of the board of missions of the Methodist Episcopal church, south, called a meeting of that church's workers in Mexico to discuss the new provisions. I had already made a careful study in the original of this constitution, and had, from personal contact with Mexican friends, a pretty intimate knowledge of the influences that dominated the members of the constituent assembly at Queretaro when it was framed. I took the position, in the meeting above referred to, that the articles on religion need not interfere with our usual activities as a church in that republic. Some who were present did not agree with me, fearing, as the editor of *The Christian Century* seems to fear, that American missionaries, if they continued to labor in Mexico, would be in the position of law breakers. The consensus of opinion, however, was with me.

I have mislaid my Spanish copy of the constitution, and cannot at this moment cite it textually. But I recall the crucial phrase on the point at issue. In all the English translations of the document which I have seen it is inadequately rendered. It says briefly that only Mexicans shall *ejercer el ministerio*. To get at the meaning intended by this, one must consider the point of view of the man who framed it. For a good while it has been difficult to get Mexicans of character and social standing to enter the priesthood of the Roman Catholic church. In the same recent decades, France and Italy, and perhaps other European governments, have taken rather drastic action against the monastic orders, resulting in the exile of a great many monks. These European friars had been coming in great numbers to Mexico, and getting into many lucrative positions as chaplains, curates, etc.

A priest's income is from fees, for masses, funerals, marriages, christenings, etc. To perform the functions that bring in these fees is to *ejercer el ministerio*. In the Protestant missions it is rare that a missionary is a pastor. He is supervisor, manager, teacher, treasurer, presiding elder, etc. Even as pastor, his income would not be derived from fixed charges for the different acts of his ministry. Simply to preach, without exacting a fee for the sermon, would hardly be thought of as a part of "the ministry," taking the word in the accepted Spanish sense. Our position, therefore, is that so long as the pastoral functions are left to our Mexican collaborators, the

missionaries taking a merely general relationship to the indigenous church, we are not violating the law.

There are other considerations, well understood by those who have inside information, some of which were hinted at by your correspondent in Mazatlan, upon which I will not enlarge here. Our work in Mexico is going forward, to the joy of the people and with the countenance of the government, and we do not consider our missionaries to be in an equivocal position.

Paducah, Ky.

GEORGE B. WINTON.

### Interpreting Student Thought

EDITOR THE CHRISTIAN CENTURY:

SIR: Recently my attention has been called to statements in *The Christian Century* reporting me as saying that students have lost their interest in world problems and are swinging back to the old issues of personal religion. It is true that there has been a marked swinging of the pendulum to personal religion in all the twenty-two student conferences to which I have been invited since January first, i.e., since the Indianapolis convention. But the reason for this is a realization on the part of Christian students that they cannot bring their full weight to bear on the solution of world problems until there is more of God's power in their own lives. In a recent letter a Boston theological student has expressed the matter as follows: "The Indianapolis convention started a great surge into problems that had to be solved, but along with it has come the sense of impotence in not having the spiritual depth to carry through. I know that to a large number of us, it drove into prayer."

A theological student said to me at a summer conference, "When I preach nothing happens. When I pray nothing happens. I will not be a powerless preacher. Should I not give up studying for the ministry and go into business?" I asked if he thought God wanted a man like that in business, and advised him to seek to obtain the power that he lacked. This, I believe, he has done and now he is ready to help solve world problems.

At another conference held this year a medical student said that there was only one place in this world where he shrank from laboring, namely Africa, and that his board had asked him if he would work in that field. At once the interracial problem assumed new proportions for him; it became personal. After a conflict in his soul, Christ won the victory



and he told us that it would be for him a very real disappointment if his board sent him to any field but Africa. These are illustrations of what I am seeing.

A leader in England said in my hearing last August that a similar swing of the pendulum is evident there. "At the end of the war British students were eager to bring in at once a new world order. Now they are ready to come humbly to the feet of Christ to learn from his life and from his death."

Are these not hopeful signs? They seem to show that students are not less interested than formerly in the right solution of world problems but that they revolt against superficial solutions. They want society changed, but they realize that in order to bring about this result individuals who make up society must first be changed by the power of Christ.

New York City.

ROBERT P. WILDER,  
General Secretary,  
Student Volunteer Movement.

## The Chaplain at Sea

EDITOR THE CHRISTIAN CENTURY:

SIR: I must write you about your editorial on the chaplaincy. You see, I was one, in the navy, and it was terrible! A chaplain prays to three gods: 1. Rank. 2. Regulation. 3. Retirement (early age and good pay). The world's population is divided in two parts: 1. Officers. 2. Men. Another year and I would have lost my personality, habits of study, initiative and all religion. Now when I read a letter from a chaplain to your paper I can visualize the whole thing. He blows, he bluffs, he storms, pausing only to see that he does not disarray his uniform. I hold dear to my heart that single moment of greatness in my career when they told me if I would stay in the navy, I might get "another stripe." And I remarked that I would not stay if they put stripes up both my coat sleeves and down my pants legs.

EX-CHAPLAIN.

## A Warning

EDITOR THE CHRISTIAN CENTURY:

SIR: Having received warning of your true character from Colonel John T. Axton, chief of chaplains, U. S. A., I wish to have nothing whatever to do with your publication.

Lee, Mass.

A. D. SWIVELY,  
Chaplain, U. S. R.

## From Former Senior Chaplain A. E. F.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial on "Christ or Caesar, the Chaplain's Dilemma," made me wonder if the writer had ever read that passage where Jesus, faced with a dilemma, told his questioners to render unto Caesar the things that were Caesar's and unto God the things that were God's. It is rather hard for me to reconcile that editorial with our Master's words at that time. And it also seemed to me curious that a minister who at various times must have laid emphasis upon the unconditional nature of discipleship should complain because he wished in effect to dictate the terms of enlistment as a chaplain.

The editorial which appeared in a still more recent copy, on "Getting the Church Out of the Chaplaincy Business" struck me as a curious example of scrambled misunderstanding.

The talk about ministers serving with the army without rank or insignia is perfect nonsense. The only insignia which they wear now is the insignia of the cross, to which I think there can be no great objection, and there are some of us who have opposed all increases in rank except such as were needed to facilitate the discharge of increased responsibility. The reason why the chaplains at the beginning of service were not more completely efficient was because there was a lack of organization.

I know quite well that the two conceptions, of the minister as a servant of Jesus Christ, and the officer as an arbitrary

director of men, are in conflict and it is hard at first to visualize the same man in both positions. If the chaplain were a private, he would be no more able to discharge completely his functions than the minister who elects to seek daily employment in some bread-winning capacity can be completely at the service of his people. There were some, at any rate, who forgot they were officers and only availed themselves of their officer's rank whenever they did because of the increased opportunities it gave them for service to the men of the army. For that matter, there were a great many officers who did not care a brass farthing about their rank but who might have sat for Donald Hankey's exquisite picture of "The Beloved Captain," which surely might be an ideal for any minister of the gospel.

Middlebury, Vt.

PAUL D. MOODY,  
President, Middlebury College.

## A Neolithic Survival

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to express my gratification upon reading your very excellent editorial in issue of Nov. 20 on "Get the Churches Out of the Chaplaincy Business."

The author of the sermon on the mount and the beatitudes made no compromises and ministers receive no commission to do so. The ideals of Christ are not susceptible of revision or modification by any power, institution or authority. War is a neolithic survival, and its trappings pagan and primitive.

St. Michaels' Parish,  
Oakfield, N. Y.

E. S. DARLING.

## Opening War With Prayer

EDITOR THE CHRISTIAN CENTURY:

SIR: I am just sending this line to say to you that you have struck the right note in your editorial entitled "Get the Churches Out of the Chaplaincy Business!" Your argument is precisely the argument which lodged in my mind several years ago, which led me to resign from the committee on chaplains, and has also compelled me to decline to endorse men for the chaplaincy. War has got to be outlawed without any reservation whatever.

The late Bishop Potter of New York once opened a saloon with prayers, which action was severely criticised by many who thought it incongruous. It was not more incongruous than to open war with prayers.

Baltimore, Md.

PETER AINSLIE.

## Church and State—and Chaplaincy

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in The Christian Century for Nov. 20 on "Get the Churches Out of the Chaplaincy Business" is one of the most heartening statements that has come to my desk in recent months. You have struck a vital spot and the point at which the churches must first demonstrate their right to lead the thinking of the nation on the war question. Nothing short of complete and permanent official divorce on the issue which you have discussed will suffice. Although there are more potent grounds for raising objection, I wonder why some one has not called attention to the incompatibility of the "chaplaincy business" and the evangelical principle of the separation of church and state. Is the chaplaincy not made up of men who received ordination at the hands of the church? Do these men continue in good standing in their respective denominations while in the service and pay of an organ of the state? Moreover, is the Federal Council sponsoring the establishment of a miniature "state church" for the special benefit of Mars and recruiting its leadership from religious bodies who long ago took leave of Caesar?

I find myself in warm agreement with your position. I served for more than a year in the United States army, at home and abroad. My recollection of the chaplains with whom I came in contact is that they were mere figureheads. Some of them impressed me paradoxically by the emphasis which they placed

upon their duties as the censors of letters in their units! Heaven knows that the war raised many spiritual problems in the minds of soldiers! I had my share. But never did it occur to me to approach a chaplain for conference and advice. On the contrary, I remember vividly how a packed Y. M. C. A. hut at worship on Sunday would literally "dissolve under the inspiration of the morning discourse." Men who were looking for bread not infrequently received stones. And, let it be remembered that some

of these chaplains, in civilian life, were distinguished preachers. Shorn of the freedom upon which spiritual vitality subsists they were often powerless to help the men who were in desperate need. The military machine had made of them frozen fountains.

I pray God that your fine courage may continue to inspire your pen on these vital subjects.

Baptist Church,  
Morgantown, W. Va.

OREN H. BAKER.

## The Book World

### Some Books About *the Book*

**I** STILL HAVE an address which I sometimes gave on Sunday nights on the subject, *What Shall We Do With the Bible?* The first heading in my notes for that address and the first part of the answer to the question was, *Read it.* Bible study is important, but Bible reading is no less so. There are a hundred who have the capacity to be intelligent readers, for one who has the equipment or the time to be a real student. He who makes Bible reading more alluring, intelligent, and rewarding is doing a real service.

To make reading easier and the plain sense of the scriptures plainer is the purpose of the new translations. Prof. J. M. P. Smith and a group of associates are working on a new translation of the Old Testament which will be published by the University of Chicago Press. It need not be expected to appear very soon, for the task is monumental and the translation is still far from complete. Meanwhile, those who appreciate new versions will receive with great interest James Moffatt's new translation of the *OLD TESTAMENT*, the first volume of which, *Genesis to Esther*, has just been published (Doran \$2.50). The method and style are what would be expected by those who are familiar with Moffatt's translation of the New Testament. It is not a timid revision, but a boldly executed new translation, for the most part forceful, graceful and faithful. Perhaps it is worth while to say again that—the criticisms of the ignorant to the contrary notwithstanding—it does not "jazz the Bible." The publishers say that he turns "the city of David" into "Davidsburg." My eye has not fallen on that passage, but it seems rather bad. He did not deal so cruelly with the phrase in Luke 2:11. Most of it, however, is decidedly good. To call the garden of Eden a park is an improvement in accuracy at no expense of dignity. It would, of course, be easy to find specific passages to criticize. Why, for example, is "handed over" better than "gave" when one is speaking of wagons and oxen (Numbers 7)? The translation of the unvoiced sacred name JHVH by "the Eternal" may be accurate, but seems awkward in passages where the name is frequently repeated. There is some rearrangement of verses in the books of the law and a partial indication of sources and structure.

WEYMOUTH'S *NEW TESTAMENT* appears in a revised edition under the direction of Prof. S. W. Green of the University of London (Pilgrim Press, \$1.50 and up). Charles M. Sheldon's *EVERYDAY BIBLE* (Crowell) is not a new translation, but an abbreviation of the text of the American Standard Revision, with some omissions and rearrangements, and with the elimination of chapter and verse numbers. The result is a book of 600 pages, containing the most important parts of the Bible, arranged in a very readable form. A somewhat similar service is performed for children by *THE OLDER CHILDREN'S BIBLE*, arranged by Canon Nairne, Sir Arthur Quiller-Couch, and T. R. Glover (Macmillan, \$1.50). This is suitable for children from eight to eleven. It is built around the life of Jesus, which comes first, and is followed by the story of his people—that is, Old Testament history—then "the Song Book of the Lord Jesus"—that is, the Psalms. The language is not offensively simplified. For example, such words as swaddling-clothes, malefactor, and publican, are allowed to stand, and there is little or no compromise with modern speech. *THE LITTLE CHILDREN'S BIBLE* (Macmillan, \$90) is suitable for still younger

children. This also organizes its material around the life of Jesus, and retains the flavor, though less of the phraseology, of the King James version.

IN *THE ORIGIN OF BIBLICAL TRADITIONS*, Prof. Albert T. Clay (Yale University Press, \$3.00), by a direct investigation of source-material, undertakes to disprove the theory that the early Hebrew stories are derived from Babylonian sources, combats the theory of successive waves of Semitic migration from Arabia, and tries to reconstruct, so far as the scanty materials will permit, the history of the Amorite empire in Syria during the two milleniums prior to 2000 B. C.—or at least to prove that such an empire existed. Scanty is perhaps too ample a word to describe materials which are meager almost to the vanishing-point. Mr. Clay is undoubtedly an able decipherer of cuneiform texts, but as to his ability to interpret, to put together the pieces of the puzzle, to make history out of hints—I am not so sure. The weight of scholarly opinion is against his main contentions. The Amorite empire is a figment of the imagination. Even his previous volume devoted entirely to this theme failed to carry conviction as to the reality of its subject. The migrations from Arabia are not a mere theory but facts established by evidence. The effort to prove that the primitive Semitic traditions were indigenous to western Syria has little to rest upon except the desire to establish the independence of the early Biblical narratives.

Fosdick's *THE MODERN USE OF THE BIBLE* (Macmillan, \$1.60) scarcely needs further mention. The first chapter of it was printed in this paper before the publication of the volume. As a series of lectures delivered at the Yale Divinity school, it is directed to the professional interests of young ministers, but it is equally adapted to the use of laymen. There are few volumes more useful as affording a general introduction to the modern view of the Bible. It ought especially to be read by those who cherish the illusion that the modernist attitude toward the Bible is an effort to mutilate it, or to tear it up and throw away the pieces. It presents a view of the Bible which is not only lofty and reverent, but which is also tenable by thinking men.

Presenting a view of the Bible as nearly as possible opposite to that of Fosdick, is James Orr's *THE BIBLE UNDER TRIAL* (Bless-

### Contributors to This Issue

JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York city; contributing editor *The Christian Century*; author "The Sword of the Spirit," "Preaching in London," etc., etc.

FREDERICK W. NORWOOD, minister City Temple, London; author "Moods of the Soul," "The Cross and the Garden," etc. Dr. Norwood spent last summer traveling in the United States.

ARTHUR B. RHINOW, minister Ridgewood Heights Presbyterian church, Brooklyn, N. Y.; frequent contributor to *The Christian Century*.

ing, Chicago, \$2.50). This is a series of apologetic papers defending the Bible against the "present-day assaults" upon it. Prof. Orr makes as strong a case as one could ask for the plenary (not verbal) inspiration of the Bible, and wrestles manfully with the alleged discrepancies in the record, and with the ethical difficulties presented by some parts of the Old Testament. Only a conviction of the absolute necessity of reaching a conservative conclusion could, I think, persuade so ripe a scholar and so noble a spirit to be satisfied with some of his own explanations.

**THE BIBLE AND COMMON SENSE** by Basil King (Harpers, \$2.00) is a bright, shallow book by the author who earned well-merited fame by writing "The Conquest of Fear." King does not seem to know a vast deal about the Bible. It is not that he is ignorant of it, but that he is not quite adequately equipped. He is still busy conquering fear, and mostly the fear that has to do with the exigencies of this life. A deep student of the Bible would scarcely say: "Promises to be kept after we are dead find no great place in its pages. It is remarkable how little is said in either Testament, as to what will be done for us after we are dead. Most of the promises are for good things here—health, prosperity, happiness." Most, perhaps, but not the most important or the most authoritative. Even for the sake of relieving the distraught nerves of a hectic and anxious generation, we are not content to see the gospels reduced to, Be religious and you will be healthy and wealthy and comfortable. Inspiration, for him, is the power by which all men do good work, and it is divine in varying degrees according to the excellence of the work. Mr. King does not appreciate the grounds upon which conservative thinkers hold to their view of inspiration, or the earnestness with which modernists join issue with them. "The battles of the schools, like those of the modernists and the fundamentalists, are fought about the husks" rather than the kernel of the truth. Neither modernist nor fundamentalist can accept this. It is truer to say that they are fought about the question as to whether husks or kernel shall be cherished. While the author has a laudable ambition to find in his "common sense" a principle

of synthesis which will include all the legitimate values of modernism and fundamentalism, he has no such synthesis to offer. He is, I should say, a modernist with an inadequate biblical and theological training, with an authentic gift of common sense, and with a penchant for producing a comfortable heaven of earthly peace and prosperity through religio-psychological processes. But in spite of the limitations implied in this statement, he writes a good book with a great deal of common sense in it.

**REALITY IN BIBLE READING** by Frank Ballard (T. & T. Clark, \$2.25) is a plea to make the public reading of the Bible more effective by modernized versions, by good reading, and by brief exposition and comment. A great part of the volume is taken up with citation of specific passages in which the authorized version and even the revised version do not give the sense.

Muriel Anne Streibert, professor in Wellesley College, presents the results of her experience in teaching Biblical literature to college students, in **YOUTH AND THE BIBLE** (Macmillan, \$2.25). The viewpoint is modern, and the author deals frankly and helpfully with the problems, both religious and pedagogical, which arise in presenting Biblical material to critical young minds.

**THE GENIUS OF ISRAEL** by Carleton Noyes (Houghton, Mifflin Co., \$5) is not primarily a book about the Bible, but an interpretation and a survey of the history of the Hebrew people to the exile, by an author who has written more about art and literature than about religious or biblical themes. He commands however an adequate scholarship and he clothes his narrative in admirable literary style. The determined student can find the material in more compact form, but the reader will go far before finding a more vivid presentation of the experiences and the development of the ancient people. The author's achievement lies in the field of literature rather than in that of original historical research, but he has used diligently the materials which modern biblical scholarship supplies, and has wrought them into a warm and colorful narrative.

WINFRED ERNEST GARRISON.

## GOOD BOOKS FOR THE SUNDAY SCHOOL

Edited by  
H. AUGUSTINE SMITH, A. M.

*You Cannot Maintain a Standard  
Higher Than Your Equipment*

# The Hymnal for American Youth

## Twenty Christmas Hymns and Carols



is the hymn book that is endorsed by leaders in young people's work.

The words of the hymns are religious and embody noble sentiments—worship—loyalty—love—joy—peace.

The music is appropriate to the words and has been lowered so that it will come within the range of a young voice.

**One Fourth of all the Hymns Bear on the New World Order**

The **BALANCE** throughout the book is **ADMIRABLY MAINTAINED**, with certain sections, ordinarily weak, brought into high light; viz., Nature Hymns for Adolescents, Life and Ministry of Jesus, Easter, Fellowship, Doxologies, and Chants.

### The Twenty Orders of Worship

and yet elastic enough to fit the one assembly standard of the

Filling some 70 pages at the back of the book, are rich in Biblical and extra Biblical material pedagogically sound, small school.

**\$75.00 Per Hundred, F. O. B. New York or Chicago**

### Full Orchestration

Arrangement for Twelve  
Instruments

Price, \$1.25 Each; \$15.00 for Complete Set

Send for returnable sample and a complete catalogue of our hymn books for Church, Prayer Meeting, Sunday School, College and School.

353 Fourth  
Avenue

**THE CENTURY CO.**

New York  
City

*When writing to advertisers please mention The Christian Century.*



# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Cleveland Church to Mark Pastor's Anniversary

Special committees have been formed by the Euclid avenue Christian church, Cleveland, O., to perfect plans for the celebration of the 25th anniversary of the pastorate of Dr. Jacob H. Goldner. Sunday, Jan. 4, will be given to the recognition of this remarkable pastorate. Dr. Goldner was recently elected president of next year's international convention of the Disciples of Christ.

## Episcopalians Again Stirred by Protestant Title

Considerable of a flurry has been stirred up in Episcopal church circles in New York City by the disappearance of the word 'Protestant' from the title of the church in advertisements carried by metropolitan newspapers. The Churchman, which has been agitating the matter, declares that the so-called Catholic party caused the newspaper to believe that all members of the church favored the dropping of the first word from the customary title, Protestant Episcopal, used at the head of groups of church announcements. At any rate, the change was made, the papers asserting that they had the assurance of the bishop that no objection would be made. It is likely, however, now that the forces represented by the Churchman have objected so seriously that the word will return to the advertising columns.

## Presbyterians Aid Needy Students

Loans aggregating \$110,000 were made to 768 students by the board of Christian education of the Presbyterian church last year. Of these 606 were in preparation for the ministry; 100 for church lay work; 62 for medical missions. In addition, the board aided 170 more through its rotary loan fund, with loans of nearly \$22,000.

## Rockefeller Says Science Perils Civilization

In addressing the famous Bible class that bears his name in the Park avenue Baptist church, New York City, recently, John D. Rockefeller, Jr., told his hearers that civilization is headed toward its own annihilation because the development of mind and matter had outstripped the development of the spiritual values in human life. "Consideration, unselfishness, self-sacrifice, service, all springing from love for God, love of our brother, these are the spiritual qualities which must keep pace with and dominate intellectual and material progress if civilization itself is to survive," said Mr. Rockefeller. "Religion in its essence is the personal relation between God and man. Adherence to the literal interpretation of the scriptures is increasingly less possible in view of the discoveries of science, but the lessons they teach are more impressive. Its judgments are more in the spirit of Christ's words when he said, 'Let him that is without sin cast the first stone.' Its emphasis is on

1636

service. Its interest is centered primarily on human society, on the individual chiefly that he may be a worthy member of society. Clean living on weekdays as well as Sunday, fair dealings in all business relations, ministrations to the physical, mental and social, as well as spiritual,

needs of one's fellows, count more today in evaluating a man's religion than mere attendance at church. Warmth, beauty, joy, freedom, are finding their way increasingly into present-day religion. Truly, religion emerges from this comparison far nobler, freer, more sincere, more effective,

## Federal Council in Quadrennial Session

FROM December 3 to 9 the eyes of the Protestants of the United States, and of many outside the ranks of Protestantism, centered on Atlanta, Ga., in the Central Presbyterian church of that city, the Federal Council of Churches of Christ in America was holding its quadrennial session. Five hundred delegates, representing 29 denominations with a total membership of approximately 20,000,000, came to the southern city to discuss such a range of questions as had never before demanded attention from a church body. According to the program, and the official pronouncements of several speakers, the major topic of interest was evangelism. Large attention was paid to that subject, perhaps because of a reported decrease in additions to church membership. But the real center of attention was war. Again and again when topics of an apparently different nature were being discussed, the war specter would emerge. American Protestants seem to be clear that a major step in making possible a genuine evangelism in this day is ridding the earth of the war-curse.

In another column of this issue the decisions of the council on the war question and associated issues are given. Because of that, slight attention will be paid here to discussions that had to do with war. Readers will have to understand that, in practically every session, this issue was to the fore, and that few speakers were able entirely to ignore it. It permeated the whole Atlanta gathering.

### NEW OFFICERS

The session of the council got under way with an address of welcome by Prof. Plato T. Durham, president of the Atlanta Christian council, which was largely devoted to a discussion of the race question as it exists in the south; with a report of the movement toward church unity in Canada; with messages from the churches in other lands, and with the announcement of the election of officers for the next quadrennium. As already announced in The Christian Century, Dr. S. Parkes Cadman, of Brooklyn, N. Y., is to serve as president. Dr. Rivington D. Lord, of New York city, was reelected recording secretary, and Mr. Frank H. Mann, president of the Union Mortgage company of New York city, succeeded Mr. Alfred R. Kimball as treasurer.

The high light of the first day's session was the address by Sir Willoughby Dickinson, of London, reporting on the work of the British churches in the cause of peace, but stating that the leadership in the world peace movement must be assumed by the churches of America.

"People talk a great deal about America holding herself aloof from Europe; but the fact is quite the contrary," the English visitor said. "Every day one sees America financing European countries, either in purely business affairs or in financial speculations or in great charitable enterprises. Then we find her citizens helping to solve problems of international concern such as that of reparations, or the sale of opium. It is time that she should dispense also some of that moral force which is the foundation of that widespread religious conviction of the American nation."

### IMPORTANT ACHIEVEMENTS

The annual reports of the general secretaries, Dr. Charles S. Macfarland and Dr. Samuel C. Cavert, made at the second morning's session, gave a sense of the sweeping range of work being undertaken by the council. Among the conspicuous achievements reported was the effect of the work of the commission on inter-racial cooperation on the lynching situation in the United States. The council dared to hope that lynching would be extinct in this country before its next quadrennial meeting.

Dr. Charles L. Goodell, secretary of the commission on evangelism, had to report a drop in the accessions to church membership. Two causes were assigned: theological discussions conducted in an unkindly spirit within the churches, and the emphasis placed upon denominational drives for money.

Reports showed that five states, Massachusetts, Connecticut, Ohio, and California and Pennsylvania, have now organized state councils; that 48 cities have local church councils with paid executives, and that the prospect for the organization of similar bodies in other cities and states is very bright. Illinois, Indiana, Michigan and Minnesota were mentioned as the states most likely to organize councils in the near future.

"After fifteen years of work for the country church, I am profoundly depressed by the religious weakness, futility, and spiritual emptiness of many of the churches maintained by us," declared Dr. Warren H. Wilson. "They have everything in them but religion. They are tremendously concerned over law enforcement; they ring with praise or blame of the educator; they have much to say about science, and all the time they are concerned with finance."

"Now religion is dependent for its expression upon none of these things, and these churches are unable to express the

(Continued on page 1642)



# Who Are America's Twenty-five Greatest Preachers

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

THE count of the ballots in the poll to determine the twenty-five outstanding figures in the American ministry, now being conducted by The Christian Century, is approaching the end. Over twenty thousand ballots have been received as this issue goes to press, with fifteen thousand counted. Already 1126 preachers have received votes. It seems probable that the twenty-five leaders will be found in the following list of fifty:

- |                         |                         |
|-------------------------|-------------------------|
| ✓ Ainslie, Peter        | ✓ Morgan, G. Campbell   |
| Atkins, Gaius Glenn     | ✓ Matthews, Mark A.     |
| Aked, Charles F.        | Mathews, Shailer        |
| ✓ Brown, Charles R.     | Mullins, E. Y.          |
| Black, Hugh             | Mouzon, E. D.           |
| Broughton, Len G.       | Morrison, Henry C.      |
| Burrell, David J.       | Massee, J. C.           |
| ✓ Coffin, Henry Sloan   | ✓ Newton, Joseph Fort   |
| Candler, William A.     | Quayle, William A.      |
| ✓ Cadman, S. Parkes     | ✓ Rice, Merton S.       |
| ✓ Conwell, Russell H.   | Sheldon, Charles M.     |
| Eddy, Sherwood          | Stidger, William L.     |
| Freeman, Robert         | ✓ Shannon, Frederick F. |
| ✓ Fosdick, Harry E.     | Stone, John Timothy     |
| ✓ Gordon, George A.     | ✓ Sunday, William A.    |
| ✓ Gilkey, Charles W.    | ✓ Speer, Robert E.      |
| Goodell, Charles L.     | Sockman, Ralph W.       |
| ✓ Hough, Lynn Harold    | ✓ Truett, George W.     |
| ✓ Hillis, Newell Dwight | Torrey, R. A.           |
| ✓ Hughes, Edwin H.      | ✓ Tittle, Ernest F.     |
| ✓ Jefferson, Charles E. | ✓ Vance, James I.       |
| ✓ McConnell, Francis J. | Van Dyke, Henry         |
| ✓ McDowell, William F.  | Wishart, Charles F.     |
| McCartney, Clarence E.  | Willett, Herbert L.     |
| ✓ Merrill, William P.   | Woelfkin, Cornelius     |

## See Next Week's Issue For The Twenty-five

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

When writing to advertisers please mention The Christian Century.

more unselfish, more inspiring than it was a hundred years ago. With marvelous rapidity and flexibility it is adapting its ministrations to the all-around needs of man. Today it is something to live by, and not only to bring consolation in death."

#### The Amenities of the Pulpit

In a convention of fundamentalists in his Calvary Baptist church, New York City, Dr. John Roach Straton took occasion to refer to Dr. Harry Emerson Fosdick as a "Presbyterian outlaw," a "Baptist bootlegger," and "the Jesse James of the theological world." Dr. Straton was at great pains to make it clear that he applied these terms without the slightest ill-will, and doubtless that was the case. In fact, he probably got a lot of fun out of it.

#### Bishop Brown Quotes "Alice" in Brief

In a brief outlining his defense to be made before the court of review that will sit in Cleveland, O., Bishop William Montgomery Brown, after again charging that, if he is guilty of heresy for interpreting the standards of doctrine of his church in a symbolic fashion, so are all the other Protestant Episcopal bishops, closes his argument with the following quotation from "Through the Looking Glass":

"'I can't believe that,' said Alice. 'Can't you?' the Queen said in a pitying tone. 'Try again. Draw a long breath and shut your eyes.'

"Alice laughed. 'There's no use trying,' she said; 'one can't believe impossible things.'

"'I daresay you haven't had much practice,' said the Queen. 'When I was your age I always did it for a half hour a day. Why, sometimes I've believed as many as six impossible things before breakfast.'"

#### Dr. Merrill Lectures

Dr. William P. Merrill, pastor of Brick Presbyterian church, New York city, gave the annual lectures on the Stephen Greene foundation at Newton Theological institution, Newton Center, Mass., Dec. 4-5. His topic was "Liberal Christianity."

#### Chicago Church Ninety Years Old

St. James Episcopal church, Chicago, celebrated its 90th anniversary on Nov. 30. Dr. Duncan Hodge Browne, the present rector, is but the twelfth to occupy that position. Three former rectors of the church were elevated to the episcopacy.

#### Liberal Mongol Prince Invites Christians

Watts O. Pye, American missionary in Shansi, China, whose evangelistic methods have proved so successful in opening up new territory for Christian work, reports that the progressive tendencies of a Mongol prince bid fair to open the road for a vital missionary program in Mongolia. Previous attempts to establish churches in that vast country have had scant success. This Mongolian progressive is

building a city, in itself a radical adventure for the nomad Mongols. In this city he desires to have a Christian preaching center, and an invitation has reached Mr. Pye to send Chinese to begin work. Mongols now in training for the Christian ministry will be employed in the new work. Mr. Pye has always relied upon Chinese evangelists to open up the sections in which he has seen churches planted.

#### Ford Hall Opens to Capacity Crowds

Once thought to be a passing fad, Ford Hall, Boston, opened its 18th season recently, and turned away 4,000 more than could crowd into the forum session to hear Rabbi Stephen S. Wise. However, the Ford Hall meetings are now being radiocast, and hundreds of letters indicate to Mr. George W. Coleman, the president, and his associates, that the discussions are being listened to all over the eastern states.

#### El Paso Pulpits Open to Labor Leaders

On the Sunday when the American Federation of Labor was in session in El Paso, Tex., the Protestant pulpits of the city were occupied by labor leaders. So effective were the messages that the ministerial association later passed resolutions of appreciation, and will recommend to the association in the city where next year's session will be held that a similar procedure be followed. The undertaking was largely conceived and carried through by Dr. Alva W. Taylor,

## The Cellar Stairs—

The pastor was coming up the cellar steps when his foot slipped throwing him heavily. The serious injury was to his head. "A bad case of concussion," the doctor said.

Disability was complete—recovery doubtful. Weeks have passed—months—a year—a year and a half. The incapacity continues. Progress is observable, but it's a long, hard struggle yet.

Meanwhile his \$60 a month comes regularly from the Ministers Casualty—a veritable life preserver holding him up while he makes his game fight for recovery. And even if it takes another year, or two, or three, he can count on this steady support.

We are glad this brother provided in advance for the misfortune that befell him, aren't you? We wish he had taken twice as much. How about yourself? Have you been fair to yourself and family in this respect? It may be your turn tomorrow. Write us.

*Next week we will tell you about the cherry-pit*

## THE MINISTERS CASUALTY UNION

(Incorporated 1900)

15th and Oak Grove, Suite 440

Minneapolis, Minnesota

*Life, Accident and Sickness Insurance at bottom cost for clergymen only*

*When writing to advertisers please mention The Christian Century.*

social service secretary of the Disciples church and a contributing editor of The Christian Century. Associated with Dr. Taylor were Dr. Worth M. Tippy, of the Federal Council, Rev. Hubert Herring, social service secretary of the Congregational church, and Rev. W. B. Spofford, secretary of the Church League for

Industrial Democracy, an Episcopalian organization. Among the labor leaders and writers who cooperated in the undertaking were: Mr. Frank Morrison, secretary of the A. F. of L.; Mr. John P. Frey, a vice-president of the A. F. of L. and editor of the Iron Molders Journal; Mr. William Short, president of the

## Federal Council Calls Crusade for Warless World

AT THE QUADRENNIAL MEETING of the Federal Council of Churches of Christ held in Atlanta, Ga., the following resolutions were adopted under the heading, "The Crusade for a Warless World—A Declaration":

"The abolition of war and of preparation for war through the realization of the ideals and principles of the Prince of Peace is a most urgent need today. Its achievement involves the acceptance of the spirit and the establishment of the agencies of justice, fair dealing and goodwill between nations. It requires the friendly cooperation of all nations in the creation and maintenance of international law, in the determination to settle every threatening international dispute by judicial process or by proceedings of arbitration or conciliation, and in provisions for security, honor and economic opportunity for all alike, both great and small. For permanent world peace can come only from justice, justice depends upon impartial law, and impartial law operates only in orderly society, organized on the principles of universal goodwill revealed to us in Jesus Christ.

"This is a crusade in which the churches of Christ have an inescapable part, for at bottom it is a moral and spiritual undertaking. Christians of all lands and all churches should seek with utmost determination to reconcile the nations, to eradicate their misunderstandings, prejudices, hatreds, fears and suspicions, and to create among them the spirit of unity and the noble purpose to work together for the common good.

"The church of Jesus Christ throughout the world has the responsibility for moulding the minds and wills of nations, no less than of individuals, to do justly, to love mercy and to walk humbly with God.

"For the achievement of these sublime ends, under the guidance and blessing of God Almighty, we commend to the churches of America the following concrete suggestions:

### THE WORLD COURT

"Let the churches of America continue their campaign for adherence by the United States to the protocol of the permanent court of international justice, under the terms stated by the late President Harding and urged by President Coolidge. This world court of justice is not only the fruition and consummation of many decades of American discussions, plans and desires for international peace through justice based on law, but also the promise of a larger and truer righteousness and justice among the nations, a step forward in the establishment of the kingdom of God among men. This court will, we believe, promote the development of a well-considered body of international law and the substitution of reason, justice and goodwill in place of the crude and savage methods of war or threats of

war in settling international disputes and in maintaining legitimate and vital national interests.

### INTERNATIONAL DISPUTES AND INTERNATIONAL LAW

"Let the Christians of America steadily insist that the United States should actively cooperate with the nations of the world in codifying existing international law and in drafting and enacting new law to cover situations not covered by existing law. The United States should be among the first of the great nations on a reciprocal basis to accept the principles and the pledge to submit to suitable international tribunals for settlement every threatening dispute, whatever its nature may be.

### THE OUTLAWING OF WAR

"Let the Christians and churches of America support with vigor the movement for the outlawing of war. America should heartily cooperate in the complete repudiation of aggressive war as a legitimate method for settling international disputes, remembering that where there is no aggression there will be no need for defense. Aggressive war should be branded as an international crime and an aggressor nation regarded as having committed a crime among the nations. Adequate and impartial agencies should speedily be established for determining the aggressor in specific cases and for bringing to bear upon such a nation the combined moral condemnation of the world.

### UNIVERSAL DISARMAMENT

"Let American Christians support with united hearts and voices the call of all peoples for the drastic reduction of armaments of every kind. Armaments not only cost colossal sums wrung from impoverished peoples, block industry, hinder production, consume capital, doom millions to helpless poverty, and cripple all movements for the common good; but they also foster international suspicion, fears and hatreds, in ever-widening circles of vicious influence. They help create the militaristic mind among their own people and also among suspecting neighbors. The time has come for nations to prepare and carry out together vast and continuing programs for reduction of armament in conjunction with pledges for the pacific settlement of every threatening international dispute and with adequate guarantees of security and maintenance of honor for the nations that give themselves to the program for peace. For disarmament must be mutual; it is impossible without security and security depends upon adequate and enduring institutions and agencies for peace.

"American Christians should exert every influence to secure the issuance or the acceptance by the United States government

(Continued on page 1644)

Ready January 2

## \$1 Edition of the Goodspeed NEW TESTAMENT

January 2, 1925, has been set as the publication date of a new-priced edition of Edgar J. Goodspeed's now famous *American Translation of the New Testament*. On this date bookstores throughout the country will offer to the public an attractive small volume, printed from the same plates as the present "Popular" edition, on good quality, thin paper, pocket size, bound in a serviceable reinforced paper cover. This new edition will be for sale at \$1.00, \$1.10 postpaid.

Publication of a paper-covered edition at this price has been made possible by the many printings of the seven previously-issued editions. In little more than a year the Goodspeed New Testament has swept to the front as one of the most widely-read religious books of the decade. Replacing obsolete phraseology with simple terms of common usage, it has unveiled for thousands of twentieth-century Americans the ambiguous expressions of older translations and given them the meaning that the New Testament had for its original readers.

With an edition priced at \$1.00 it will now be possible for larger numbers of pastors and teachers of Bible classes to utilize the Goodspeed translation in their work. Now every student may be furnished with a handy pocket copy at a cost that is within the means of the average class.

### SEVEN OTHER EDITIONS POPULAR EDITION

Pocket size, cloth binding, thin paper, marginal verse numbers for comparison, \$1.50.

### POCKET EDITION

Genuine India paper, marginal verse numbers, cloth, \$2.50; leather, \$3.50; morocco, \$4.50. (Leather and morocco, boxed.)

### REGULAR EDITION

On Century book paper, cloth \$3.00; leather, \$4.00; morocco, \$5.00. (Leather and morocco, boxed.)

At all bookstores or from

The University of Chicago Press  
5808 Ellis Ave., Chicago, Illinois



Washington Federation of Labor; Mr. Harry Laidler, director of the League for Industrial Democracy; Mr. Frank Tannenbaum, well known writer; Mr. Max Hayes, candidate for vice-president on the Socialist ticket in 1920; Mr. William H. Johnstone, president of the Machinists' International Union, and chairman of the Conference for Progressive Political Action; Mr. Spencer Miller, secretary of Workers Education; Mr. John W. Kline, president of the Blacksmith's Union; Major George L. Berry, president of the Pressmen's Union; and Mr. John Walker, president of the Illinois Federation of Labor. In addition to these American labor leaders four leaders of Mexican labor, which was meeting in convention in Juarez, were secured for the four Mexican churches of El Paso.

#### Denominational Merger Completed

At an affiliation service held in St. Peter's church, Cleveland, O., on Nov. 16 the merger of the Evangelical Protestant church of North America with the Congregational church was formally ratified. Members of the two denominations participated in the exercises symbolizing their union, and on the following day a fellowship supper, together with a conference on methods of unified action, marked the final disappearance of the line of separation.

#### Disciples Report Membership Gain

Figures made public by the United Christian Missionary society, the benevolent agency of the Disciples of Christ, show that denomination to have made considerable growth in membership during the last church year. In Great Britain, Australia, New Zealand, Denmark and Mexico there was reported a total gain of 1,638. On foreign fields membership increased by 3,609. In the United States and Canada the gain was 46,960. This total gain of 52,207 brings the membership of the denomination to 1,436,276.

#### Synagogue Endorses Outlawry on Thanksgiving Day

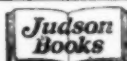
The congregation of synagogue Beth Ahabah, Richmond, Va., after listening to the sermon of its rabbi, Dr. Edward N. Calisch, on Thanksgiving Day, unanimously adopted the following resolution: "Whereas war, which is simply a method of determining the issues between nations by means of force and violence, is wrong, inefficient and contrary to the basic principles of religion; Whereas its results are neither permanent nor efficient nor righteous, and Whereas, it is a fundamental denial of the fatherhood of God and the brotherhood of man, Be it resolved by this congregation: That war is economically and morally indefensible; Resolved, That we place ourselves on the side of every effort towards the outlawry and abolition of war, by causing it to be recognized as the scourge of civilization and a crime against man and God. Resolved, That we urge upon our fellow-citizens and the citizens of other lands, and those in authority, to adopt an uncompromising attitude against war, and to make every effort to solve the problems of international differences along the

lines of reason, justice and righteousness, as the only method that shall make for the permanent peace and happiness of mankind."

#### Baptist Persecutions Revived in Roumania

Dr. J. H. Rushbrooke, commissioner for the work of the southern Baptists in Europe, has again been called to Roumania by the revival of governmental persecution of the Baptist churches in that kingdom. The Roumanian ministry of kultus is seeking "to hinder the spread of religious heresies and the separation of our people into various sects." Regulations recently promulgated provide for the ar-

rest of all Baptist preachers and agencies. A commission of energetic members of the orthodox church has been appointed, and is appealing to the public for information that will show where the Baptists are at work. In all of its 80 years of work on foreign soil the southern Baptists say that they have never encountered such rigid persecution. The outbreak is the more astonishing because it was thought that the Roumanian monarchs, on their visit to London less than a year ago, had given assurance of religious freedom to Dr. Rushbrooke, who took up at that time the condition of Baptist work in their country. Evidently Roumanian policy when visiting a liberal capital seeking financial as-



## RECENT BOOKS OF DISTINCTION

### Borrowed Axes

By Russell H. Conwell, D.D., LL.D.

*Sermons of Common Sense by the Author of "Acres of Diamonds."*

The varied life and large human interests of Doctor Conwell are evident in all that he does. These ten sermons are of his best. They are not theological studies, but outpourings of a soul full of the practical social concern of the gospel. \$1.25 net

### The Miracle of Me

By Bernard C. Clausen, D.D.

Pulpit addresses by the author of "Preach It Again," that are startling and different; full of human interest, glorying in the gospel. Every one of the twelve sermons is a shout of boasting as the preacher points to a truth from God. \$1.25 net

### The Minister and His Ministry

By John Mahan English, D.D.

Doctor English speaks of the minister first as a preacher and then as a leader in his church and community, and shows the equipment necessary to the minister's best product in preaching and leadership. Simple, Scriptural, practical, this book illustrates the finest ideals of the pastor's place and work, and shows the road to attainment. \$1.25 net

### Being a Christian

By Robert A. Ashworth, D.D.

What is it to be a Christian? How may I become a Christian? Why and when should the Christian join the church? These are some of the questions asked and answered in the seven chapters of this little book. Simple in statement, practical in purpose, it is adapted to be of excellent service among young people and those who have to do with them. \$1.00 net

### Making a Missionary Church

By Stacy R. Warburton

The book takes its inception from the need of a comprehensive and unified missionary plan for the whole church, and goes at once into the heart of the problem—the training of the pastor and of all church leaders, and the development of living missionary interest and activity in every department. \$1.75 net

### Worship in Drama

By Charles Arthur Boyd

A Manual of Methods, and Material for Young People and Their Leaders. The book is divided into two parts, one stating the Why and How of religious drama by young people, the other giving the What in the form of five Biblical dramas, two missionary pageants, and two pageants for special days. The book will be found practical in its suggestions. \$1.60 net

Send for Our Catalog of Selected Books and Holiday Bulletin

**The Judson Press**

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston  
1107 McGee Street, Kansas City

125 N. Wabash Avenue, Chicago  
430 Burke Building, Seattle

313 W. Third Street, Los Angeles  
223 Church Street, Toronto

Order from our nearest house

When writing to advertisers please mention *The Christian Century*.

Decen

sistan  
policy

Chine  
Zionis

Eze  
China

ever  
estim

of the  
fishm

of the

More  
Kidin

Evil  
China

readi  
found

Catho  
State

Huna  
report

the s  
aries,

Incb  
of the

their  
escap

stud  
are r

edit  
The

Pres  
in C

Be  
and

rian  
eral

deno  
laym

Will  
of t

they  
is th

ade  
teria

offic  
the

bly  
the

for

exec  
at t

prop  
mat

Rus  
Epi

R  
chu

con  
ves

chu  
Sai

day  
sun

bish  
pre

duc  
pre

his

Be  
Co

S  
the  
Ric  
dar

XUM

sistance is very different from Roumanian policy at home.

#### Chinese Jew Makes Record Zionist Gift

Ezekiel Shem Tov, a Jew of Shanghai, China, is the donor of the largest gift ever received by the Keren Hayesod (Palestine Foundation fund) from an individual. His gift is \$600,000. The purpose of the fund is to make possible the establishment of Jewish settlers upon the soil of the holy land.

#### More Missionaries Kidnapped in China

Evidence of the increasing unrest in China, together with the growing lack of readiness to defer to foreigners, is to be found in the abduction of a group of Catholic priests and nuns from the United States while traveling in the province of Hunan. Three priests and two nuns are reported to be in the hands of bandits. At the same time two Protestant missionaries, Miss Elizabeth Berglund and Miss Incborg Hystul, of the Augustana synod of the Lutheran church, were captured at their station in Honan province, but later escaped. Forty-eight Chinese teachers and students of the Canton Christian college are reported to have been taken by bandits from a launch owned by the college. The launch was flying the American flag.

#### Presbyterians Convene in Chicago

Beginning Dec. 9 more than 1,000 lay and ministerial leaders of the Presbyterian church gathered in Chicago for a general convention on the program of the denomination. Outstanding Presbyterian laymen like William Jennings Bryan and Will H. Hays spoke on various aspects of the program of the church in which they are particularly interested. Mr. Hays is the leader of the effort to provide an adequate pension fund for veteran Presbyterian ministers. In addition, most of the officers of the benevolent boards and of the general council of the general assembly of the church presented the plans for the parts of the denominational program for which they are responsible. Various executive committees of the church met at the same time to take official action on proposals as to budget and other business matters.

#### Russian Service in Episcopal Cathedral

Rev. Arcady Piotrowsky, rector of the church of St. Basil, Russian orthodox congregation of Watervliet, N. Y., sung vespers according to the rites of his church in the Episcopal cathedral of All Saints, Albany, N. Y., on the first Sunday in Advent. The entire service was sung without organ accompaniment. The bishops and clergy of the cathedral were present, but the service was wholly conducted by the Russian priest, who preached on the recent persecutions of his church.

#### Begin New Park Ridge Community Church

Sod was turned for the new edifice of the Park Ridge Community church, Park Ridge, Ill., on Dec. 7. Rev. O. F. Jordan, the pastor, a contributing editor of

### DETROIT

Woodward Ave. Christian Church  
Woodward & Josephine  
Earl N. Griggs, Pastor

**When You Go to the National Capital**  
You are invited to attend the  
**VERMONT AVENUE CHRISTIAN CHURCH**  
National Representative Church Bldg.  
Project Indorsed by Disciples' International Convention  
EARLE WILFLEY, Pastor

**New York Central Christian Church**  
Finis S. Idleman, Pastor, 142 W. 81st St.  
Kindly notify about removals to N. Y.

### Advertise Your Church

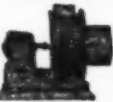
You can have the announcement of your church appear in every issue of The Christian Century for a very small sum. Write the advertising Manager for rates and suggestions.

Church Seating, Pulpits,  
Communion Tables, Hymn  
Boards, Collection Plates,  
Folding Chairs, Altar Rails,  
Choir Fronts, Bible Stands,  
Book Racks, Cup Holders, etc

Globe Furniture Co., 19 Park Place, Northville, Mich.

### Wanted

One or two church members in each community to sell 5 lb. boxes of assorted chocolates to friends and neighbors.  
An excellent grade of candy at a reasonable price. All goods guaranteed. Shipments direct from factory.  
You make liberal profits.  
In answering give your pastor's name and address together with the name of your church.  
**STEEPLE SPECIALTY COMPANY, Inc.**  
125 Church Street Dept. F New York City



### ZEPHYR ELECTRIC ORGAN BLOWER

For Pipe and Reed Organs  
Thousands of churches find economy in using them. Write for particulars.

The Zephyr Electric Organ Blower Co.  
Orrville, Ohio, Dept. A

### Home Study of the Bible

10,000 MEN AND WOMEN from all walks of life now studying the Bible under competent guidance.  
**15 COURSES**—Interesting—constructive—Modern Bible study broadens vision. Deepens wisdom. Begin now. Descriptive literature free. **ALL COURSES 50c each**  
The American Institute of Sacred Literature  
The University of Chicago  
Sept. 222 CHICAGO, ILLINOIS

These two books will help you in the preparation of talks to young—and older—people

**Yale Talks (\$1.35)**  
**What Is Your Name? (\$1.50)**

(By Charles R. Brown)

They include talks on such themes as "The Price of the Best," "Looking Ahead," "Playing the Game," "Does It Pay?" "The Man Who Played Fast and Loose," "The Men Who Make Excuse," "The Value of an Empty Purse," etc.

We pay postage.

The Christian Century Press 11 Chicago



### A New Song Book for All Uses

Non-Denominational. Divided into two groups: great hymns of the church; and masterpieces of modern gospel songs. Can be used for every service, season, and occasion. No other book will satisfy everybody in the church as "The Greatest Hymns" will. Send TODAY for returnable sample copy prepaid.

#### 30 Days' Free Trial

"The Greatest Hymns" will add converts to revival, enthusiasm to services and consecrated lives to the church. Unusually well bound, light and easy to hold.

Write nearest distributor. Dept. 600. Send money. State binding preferred and say you will return or pay for cover within 30 days. PUBLISHED BY Yehrmann & Gustinberg Co., Dept. 600, 25 S. La Salle St., Chicago, Ill.

F. O. B. Palestine Distributors: Goodenough & Wegman, New York; Tabernacle Publishing Co., Chicago; Bible Book Room, Los Angeles, Cal.; Texas School Book Depository, Dallas; Georgia Sch. Bk. Dep'y., Inc., Atlanta

### Your Power As a Speaker or Writer you may increase your power Index System.

100 per cent by using the Wilson Index System.

Very little time and effort can make instantly available for you a wealth of stimulus, suggestion, authority and moving appeal.

Detailed explanation in circulars that are FREE on your request.

Write for these circulars now

**WILSON INDEX CO.**  
East Haddam, Conn.

### LINCOLN AND OTHERS

By THOMAS CURTIS CLARK

Says the Congregationalist: "These poems bring joy and satisfaction to all lovers of real poetry."

Price \$1.50

The Christian Century Press  
440 S. Dearborn St. CHICAGO

### Publish a Parish Paper



Parish Papers fill empty pews, accelerate auxiliaries, act as assistant pastors, speed up church work. Our co-operative plan provides your church with a parish paper at no expense.

**NATIONAL RELIGIOUS PRESS**  
Grand Rapids, Mich.

Send me free particulars and samples without any obligation on my part.

Name .....

Street .....

City .....

C C DEC

When writing to advertisers please mention The Christian Century.

The Christian Century, has led here in the development of one of the strongest suburban congregations in the vicinity of Chicago. The new building will provide for a highly socialized type of community service.

#### Cleveland Has 300,000 Unchurched

The churches of Cleveland, O., are just swinging into a winter's campaign of evangelism, as are the churches in most of the centers of population in the United States. A careful survey of the religious situation in the city has revealed the fact that, while there are 352,000 Protestants connected with the 358 Protestant churches, 330,000 Catholics with their 78 churches, 85,000 Jews with 29 synagogues, and 15,000 Greek Orthodox members of 20 churches, there are still 300,000 persons totally unchurched. This total includes 110,000 children who are receiving no religious instruction.

#### Courts Sustain Power of Presbyteries

After more than 14 years of litigation, the celebrated Westminster church case, that originated in New York city, has been decided finally by the courts in favor of the presbytery of New York. The Westminster church, located on 23rd street, New York, was dissolved by the presbytery in 1908, which brought up the question of the disposition of a valuable property. The presbytery contended for four things, all of which have been sustained: 1. That the presbytery has power

to dissolve a Presbyterian church, the spiritual body of which thereupon ceases to exist. 2. The members of the dissolved church thereupon lose all their interest in the property standing in the name of the corporation. 3. The corporation of the dissolved church merely holds a naked legal title to the property in trust for the denomination and can be compelled to transfer the property either to the presbytery or to a successor church organized by the presbytery. 4. The successor church organized by the presbytery is entitled to the use and benefit of the church property formerly belonging to the dissolved church, and to have the legal title conveyed to it. Thus closes one of the most important legal cases, from an ecclesiastical standpoint, since the civil war.

#### FEDERAL COUNCIL SESSION

(Continued from page 1636)

religious aspiration of the people. The expressions they make are all of public interest, but after a while the worshiper goes away uncomfited; and in due time the minister seeks an outlet from the ministry into education, or politics, or business showing that the churches of this sort have no spirituality; they are not seeking first after God.

"We have completed the survey of the conventional church in America such as all the denominations try to establish. The time is now come for the Federal Council to initiate a study of the best church in America, and the difference be-

tween the church with religion and the church that has it not."

#### SOCIAL RESEARCH PRAISED

Tribute was paid to the department of research and education being conducted for the council by Rev. F. Ernest Johnson. The influence of this fact-finding and disseminating agency has been growing rapidly during the last four years. It was suggested at Atlanta that much of the department's work might be made more popular in tone, so as to appeal to a wider constituency, and the suggestion is likely to be adopted. But it was clear that the delegates to the council considered this one feature of the church's attempt to deal with social issues that must not be allowed to falter.

"The whole of Christendom faces the whole of the Moslem world in the open," declared Dr. Samuel M. Zwemer, of Cairo, in a speech in which he astonished some of his hearers by depicting Islam as a strongly missionary agency on all the five continents. "Christianity and Islam face each other as rivals for world dominion. Compromise is impossible.

"A desperate struggle," Dr. Zwemer declared, "is taking place between the progressives and the reactionaries in Mohammedan lands. Today we witness the remnants of the old Turkish empire, Arabia, Mesopotamia, Egypt, Palestine, struggling in the throes of a new nationalism, eager for democracy and none bold or strong enough to save the caliphate when the Turks themselves abolished the

## Two Great Works on St. Paul

**The Character of Paul.** By Charles E. Jefferson.

The rich fruitage of a lifetime's study of the great Apostle by a modern Paul. Dr. Jefferson considers as his two books of most significance his earlier work, "The Character of Jesus," and this, his last book on Paul. Here is a book that is intensely human, yet scholarly. It is vital with the vitality that accompanies a great spiritual friendship. (\$2.25)

**Life and Letters of St. Paul.** By David Smith.

This monumental life of Paul presents the results of archeology findings and scholarly investigations of the past two decades. Is fully as great a work of scholarship as the author's previous work on Christ, "The Days of His Flesh." (New edition, \$3.00, reduced from \$6.00).

We Pay Postage

The Christian Century Press : : Chicago

## RED BLOOD

for your Sunday School

The 20th Century Quarterly

Thomas Curtis Clark, Editor

Interdenominational

International

A real 20th Century publication

This quarterly covers the International Uniform Lessons in a new, fresh fashion.

NOTE:—Our 6 cent introductory rate (regular price is 12 cents), will not apply after next week. This is the last announcement of this generous offer, which will not be repeated next quarter.

In sending your introductory order use coupon from last week's issue

The Christian Century Press : : Chicago

## A Final Word Concerning Books As Gifts

Do not overlook the fact that here are four books which are ideal for gift use:

**The Daily Altar**

By Willett and Morrison. De luxe leather, \$2.50; to cps at \$2 each. (Cloth, \$1 per c)

**Goodspeed's New Testament**

See various editions, bindings and prices on page 1639

**World's Great Religious Poetry**

C. M. H. editor. New price, \$2.50.

**The Outline of Science**

By J. Arthur Thomson. Beautifully illustrated. Four volumes at \$4.50.

Special Note: Send order by mail or wire. If desired we will enclose card with your greetings. (We pay postage.)

[Select any other books you wish. Order will be rushed and greeting card enclosed.]

THE CHRISTIAN CENTURY PRESS • CHICAGO

When writing to advertisers please mention The Christian Century.



office and deported the last of Ottoman caliphs.

"At the series of conferences of Christian workers among Mohammedans recently held in the near east and north Africa, under the auspices of the International Missionary Council, and at similar conferences in India, united opinion was that missions face an entirely new situation of great promise. In the near east post-war conditions have altered the missionary problem to an amazing degree. Whole classes of people who never before could be reached by the message of Christ have now become physically and spiritually accessible.

#### NEW MOSLEM PROBLEMS

"At the Jerusalem conference it was agreed that of the population of the Moslem world, which numbers 234,314,989 persons, we find that no less than four-fifths are now increasingly accessible to every method of missionary approach. In some lands where work is hindered or prevented by government the people themselves would welcome Christian missionaries if the restrictions were removed.

"Compromise is as impossible for them

as it is for us. A great and effectual door has been opened. A door once barred and bolted, nailed, is open. But there are many adversaries and in the present stage of missionary work 'a man's foes are they of his own household.' The gospel has not lost its power. The cross of Christ is the missing link in their creed; it is our glory. The life of Christ alone can elevate their moral conceptions; dare we withhold that life from them? The power of Christ alone is able to set them free with the liberty of the sons of God; shall we not proclaim to them this freedom? Their political hopes and pan-Islamic program are ruined. The soil of their hearts has been broken up by the plough-share of God. Now is the time for sowing: tomorrow the white harvest."

When the council came to discuss "What the Churches Desire the Council to Be and to Do During the Next Four Years," Dr. Rockwell H. Potter, moderator of the national council of the Congregational church, stating that the churches wanted the council to lead them into the tasks that they could not do alone, added that the growth of secret organizations confessing Christian pur-

poses and seeking to effect them by unchristian methods is the nemesis upon the churches for their failure to work together in the past.

"The divisive and sectarian spirit that expresses itself in competitive rivalries,"

## Where Baptists Stand in Arkansas

THE BAPTISTS of Arkansas were in session late in November. Evidently they felt that the ark was being shaken, and that something ought to be done about it. At any rate, they adopted the following resolution:

"Be it resolved: First, that we believe that the Bible is God's revelation to man, that it not only does contain God's word but is actually God's revelation of himself to man; that it is divinely inspired, being written by men moved by the Holy Spirit, and that we accept unreservedly, unqualifiedly the Genesis account of creation as accurate and true, and that the language here used is neither allegorical, figurative, hypothetical nor inferential, but gives the plain, simple and direct account of God's creative act; that the miracles recorded in the Bible actually happened as they are recorded; that Jesus Christ was born of the virgin Mary through the power of the Holy Spirit, that he is very God, that his death was vicarious, his resurrection bodily and that his return will be personal.

#### NO EVOLUTION

"Second, that we do not believe in Darwinian evolution, materialistic, atheistic, or theistic evolution, or any other theory, by whatever name called, which proposes to teach that there is, or has been such a thing in nature as the transmutation of species, or the evolution of life from one species to another, or that man came from the anthropoid ape, or any lower form of animal life, or that man is derived from a common ancestor with other so-called primates. We believe that man is the direct creation of God, and not the product of some form of evolved life.

"Third, that we believe the greatest menaces to truth and spiritual religion are rationalism, destructive criticism, and the substitution of culture and social service for personal regeneration through

the operation of the Holy Spirit, and that these teachings are contrary to God's work, discredit the teachings of Jesus, deny his deity, and are destructive to the foundations of Christianity and civilization.

"Fourth, that this convention go on record as endorsing these doctrinal statements.

"Fifth, that this convention require the president and faculty of our educational institutions, and all employes of our boards, to sign this doctrinal statement.

"Sixth, that the various boards of this convention be charged with the responsibility of seeing these doctrinal statements are signed, after changing the 'we' to 'I,' by all employes.

#### PROTECTING THE COLLEGES

"Seventh, it is the sense of this convention that all teaching and teachers of evolution of any theory should be eliminated from our schools and colleges, wherever such exist.

"Eighth, that we, after a reasonable time and effort to remove such teaching and such teachers, withhold our approval and financial support from such teachers until such teachers shall have been removed from our schools and colleges.

"Ninth, that we hold the presidents and school boards of such schools and colleges accountable for the presence of such teaching and such teachers."

After printing this resolution, the Little Rock Daily News was moved to say, editorially: "While the old church fights to retain the old traditions, the world rolls on unconvinced by doctrinal hair splittings. Today the Rotary club, with its code of ethics, offers the practical, rational man a more comprehensive chart of life and work than any Christian denomination, for the Rotary club deals with the life of today and the problems of today from a broad, tolerant, humanitarian standpoint."

## THE Great Pyramid

God's Witness in the Land of Egypt  
(Isa. 19:19, 20)

Now

### Blazing with Prophetic Light

And

### Supporting the Time Evidence Found in the 12th of Daniel

The last lap in the Grand Gallery measurements discovered to be in sacred cubits.

A 10 cent pamphlet with this title can be obtained from W. R. Young, 4481 Mission Drive, San Diego, Calif. (\$1.00 per doz.)

Also a 35 cent pamphlet on the chronology of Dan. 12, "How Long to the End"? From same address.

## to the Mediterranean Annual Summer Cruise

on the Cunard and Anchor Liner

### TUSCANIA

We have again chartered this popular steamer to sail from New York July 4th, returning September 5th.

A really worth-while itinerary—63 days of enjoyment and inspiration—popular fares.

Apply early

## THOS. COOK & SON

NEW YORK  
585 Fifth Ave. 253 Broadway

## 5000 CHRISTIAN WORKERS

### AND MINISTERS WANTED

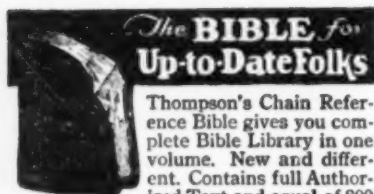
to sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher  
Dept. J. Menon Bldg. Chicago, Ill.

## The Changing Vision in Religious Ideals

By Joseph Fort Newton, D. D.

This beautiful brochure is appealing to the younger generation inspiring them with ideals that will help them to cope with and better the existing order of society. Published by The Art, Book & Handicraft Foundation, Mahwah, N. J.



Thompson's Chain Reference Bible gives you complete Bible Library in one volume. New and different. Contains full Authorized Text and equal of 800 pages of Reference Chains, character studies, verse analysis, historical data, etc. Recommended by such prominent men as Gipsy Smith and Dr. Chas. E. Jefferson.

### Saves Time Searching Truth

Unique Chain Reference System and Topical Index lead you to the truth, you seek and make every meaning clear. Rapidly taking the place of all other Reference Bibles with preachers, students and people everywhere. NEW TEXT CYCLOPEDIA unlocks the treasure house of gospel truths; marvel of condensed information. Nothing like it ever attempted.

### Send for FREE BOOK

Beautifully illustrated descriptive book showing features of Thompson's Chain Reference Bible sent FREE with our guarantee offer. No obligation. WRITE TODAY!

### Agents Wanted

Make \$50 to \$120 a week. No experience necessary. Full time spare time. WRITE TODAY for our manual offer. Make money at once!

**B. E. KIRKBRIDE  
BIBLE COMPANY**  
Dept. 637 Indianapolis, Ind.



## A New Maude Royden Book CHRIST TRIUMPHANT

With her stimulating spirit and common sense Miss Royden essays the reconciliation of Christianity to the complex life of today. This book will bring satisfaction to many in perplexity. \$1.25

At All Booksellers

**G. P. PUTNAM'S SONS**  
2 West 45th Street, New York

### THE ECONOMIC CAUSES OF WAR

By **ACHILLE LORIA**, Professor in the University of Turin, Italy. An illuminating study by an eminent European historian, showing how some wars have been prevented and others precipitated by the growth of large-scale industry. The author criticizes past pacifist agitation in the light of recent experience, and names true democracy as the ultimate remedy for war. Cloth, \$1.25 postpaid.

Charles H. Kerr & Co., 339 East Ohio Street, Chicago

**CHURCH FURNITURE**  
Pews, Pulpits, Choirs, Altars, Book Racks, Tablets, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. H. Megin Bros. & Co., Dist. of Greenville, Ill.

**DEAGAN TOWER CHIMES**  
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD  
**THE MEMORIAL SUBLIME**  
LITERATURE INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST  
STANDARD SETS—\$5,000 TO \$10,000  
J. C. DEAGAN, INC.  
164 DEAGAN BUILDING, CHICAGO

said Dr. Potter, "has too long been the scandal of American Christianity. We must become conscious of our fellowship in the heritage of faith and the Federal Council must help us to gain this consciousness and then become the means of the expression of it to ourselves and to the world."

#### DR. CADMAN'S SERMON

In his sermon as president of the council, Dr. S. Parkes Cadman declared that Protestantism "must and will Christianize the state, infuse industrial, commercial and international relationships with the compassion and the justice of its living Lord, and make education's contribution to civilization a moral and religious as well as an intellectual equipment."

"There is awaiting our intelligent acceptance a greater love than that of democracy, a nobler aim than nationalism can supply," Dr. Cadman continued. "The absoluteness of the state should be less acceptable to Christians than the absoluteness of the church. Surely our fathers did not reject the latter in order that we may tacitly accept the former."

"If the failure of medievalism is traceable to its attempt to transform the church into a vast secular society, the weakness of Protestantism is not less traceable to the influences that would make the church subservient to secular society. If medievalism exceeded legitimate limits in its church consciousness, that of Protestantism has receded too far from the teaching of the New Testament about the significance of the church."

"The reintegrating process may well be gradual, provided it proceeds on unassailable lines. If Protestantism has built mighty states, it must inspire them with humanitarian purposes. If it has largely created industrialism, and added to the wealth of nations, it is bound to consecrate these forces, since so long as they are unconsecrated they are dangerous."

"If it has inspired in men and nations a belief in freedom as the essential of everything worth while, it must bend its energies to instruct all men in the righteous uses of freedom. In these tasks we are one. In the doing of them our differences will disappear. In their achievement lies the greater future of the Christian church."

The closing sessions of the council, devoted almost entirely to a discussion of the war issue, with speeches by Governor Sweet, of Colorado; Judge Florence Allen, of Ohio; Prof. James T. Shotwell, of Columbia university; William Jennings Bryan, and others, were signalized by the introduction of a resolution by Dr. Charles Clayton Morrison, editor of *The Christian Century*, calling for a study of the whole matter of army and navy chaplaincies, with a view to separating the men doing religious service with soldiers and sailors from the regular military and naval service. The council voted, upon recommendation of its business committee, to have a special committee of twelve give attention to the matter for a year and report to the next annual meeting of the council's executive.

The Federal Council swings into its next quadrennium with increasing power. Its growth in influence has been remarkable, especially in view of the difficulty of bringing so many differing denominations to a unified program. With each passing year it has strengthened its hold upon the confidence of most of the churches. As the problem of the relationship of church and state, and the problems of race and national relations grow in intensity, the need of such a coordinating body becomes the more clear. And the Federal Council is not only coordinating; it is assuming a measure of leadership that is being welcomed in most church quarters.

### COUNCIL CALLS CRUSADE

(Continued from page 1639)

of an invitation to attend a world disarmament conference. We believe that our own government should show its readiness for such a step by taking the leadership in the program for disarmament.

#### COOPERATION WITH OTHER NATIONS

"Let us as Christian citizens earnestly advocate the full cooperation of the United States with other nations in efficient international organization for the pacific settlement of every international dispute, for the outlawing of war and for a program of thorough-going disarmament for all, in which organization all nations may take

## How Long To The End

—DAN. 12:6

*Does the Chronological Prophecy in Daniel 12 point to the very year of Our Lord's Return?*

When the difference in the lengths of the four periods in this chapter (which were given as an answer to the above question) is regarded as occurring at their beginnings, instead of at their endings, they are found to have a *common end*, because they *culminate in a single year*, the present one.

Is not this the answer requested and the opening of God's long-closed time-lock, the unsealing promised to "the wise" in "the time of the end?" Send for a pamphlet with above title, which gives detailed evidence for this, to

**W. R. YOUNG**

4481 Mission Drive

San Diego, California

Price 35c or 3 for \$1.00 (No Stamps)

When writing to advertisers please mention *The Christian Century*.

their full share in establishing world justice, in bearing world burdens and in maintaining world peace. In accordance with expressions, official and otherwise, already made by the constituent bodies of the Federal Council, we advocate full, open and friendly relations between the United States and the league of nations, without commitments which would involve us in the local politics of European or of other nations. We believe that with proper reservations and a clear statement of America's principles and international policies the United States might and should take her place at the side of all the nations cooperating in the league and could render important service in solving difficult international problems and in promoting world justice and understanding, world goodwill and peace.

#### RE-ESTABLISHMENT OF RIGHT RELATIONS WITH JAPAN

"The following considerations and proposals are recommended on the basis of actions and overtures from constituent churches of the Federal Council. Let American Christians study with utmost care the situation of strain recently created between America and Japan by the action of congress in abruptly annulling the gentlemen's agreement with Japan and in refusing even to consider Japan's courteous offer to adjust the matter on any terms within the bounds of reason and honor. Congress committed an act in flagrant disregard of the customary amenities and procedures of international relations.

"Congress, moreover, disregarded the constructive proposals of President Coolidge and Secretary of State Hughes for a friendly solution and ignored the warning

of Secretary Hughes that the proposed action 'would largely undo the work of the Washington conference on limitation of armament which so greatly improved our relations with Japan'; and that 'the manifestation of American interest and generosity in providing relief to the sufferers from the recent earthquake disaster in Japan would not avail to diminish the resentment which would follow the enactment of such a measure, as this enactment would be regarded as an insult not to be palliated by any act of charity.' These actions of congress the Federal Council of Churches views with grave concern.

"We are deeply impressed with the declaration by Hon. Cyrus E. Woods, former ambassador to Japan, that the immigration act of 1924 which repudiated all obligations of the gentlemen's agreement was an international disaster of the first magnitude to American diplomacy, to American business, to the Christian movement, and to American missions in Japan. He also declares that what congress desired might have been en-

tirely and easily secured without in the least affronting Japan's honor, dignity, self-respect or international prestige.

"The point at issue was not the complete stopping of Japanese immigration. That principle was accepted by Japan many years ago and the gentlemen's agreement had been from the beginning honorably and faithfully carried out by Japan as proved by figures annually published by our own government. The point at issue was not the stopping of immigration, but the method

The gift book for your friend who likes fiction—

#### THE NEEDLE'S EYE

By Arthur Train

The big American novel of this season. It is also admirably suited for treatment in a Book Sermon. Start off your series of book talks with a discussion of this remarkable story, which reveals in true gospel fashion the vanity of great wealth.

Price \$2.00

The Christian Century Press  
Chicago, Illinois

## 100 RECENT BOOKS ON RELIGION

- 1 The Reconstruction of Religion, Ellwood, \$2.25.
- 2 Twelve Tests of Character, Feuchtwanger, \$1.50.
- 3 Reconstruction of Spiritual Ideal, Adler, \$1.50.
- 4 Religion of the Social Function, Dickinson, \$1.75.
- 5 Social Law in Spiritual World, Rufus M. Jones, \$1.75.
- 6 Can We Find God? Arthur R. Peckham, \$1.00.
- 7 Is God Limited? McConnell, \$2.00.
- 8 The Idea of God, Beckwith, \$1.50.
- 9 Religion in the Thought of Today, Carl S. Patton, \$1.50.
- 10 Man and Attainment of Immortality, Simpson, \$2.25.
- 11 Religion and Life, Dean Inge and others, \$1.00.
- 12 Religious Foundations, Rufus Jones and others, \$1.00.
- 13 Christianity and Progress, Fordham, \$1.50.
- 14 Imperialistic Religion and Religion of Democracy, Brown, \$2.00.
- 15 Christianity and Social Science, Ellwood, \$1.75.
- 16 Goodspeed's New Testament, \$1.50 (Lib. Ed. \$2.00, Pocket Ed. \$2.00).
- 17 Realities and Illusions, Jackson, \$1.50.
- 18 Nevertheless We Believe, Scott, \$2.00.
- 19 The Suburbs of Christianity, Buckman, \$1.50.
- 20 Jesus, Lover of Men, Ely, \$1.50.
- 21 The Biblical Teaching of Jesus, Scott, \$1.50.
- 22 Jesus and Civil Government, Cadoux, \$2.00.
- 23 The Constructive Revolution of Jesus, Dickey, \$1.00.
- 24 Religion of Jesus and Faith of Paul, Dittman, \$2.00.
- 25 The Character of Paul, Jefferson, \$2.25.
- 26 The Meaning of Paul for Today, Dodd, \$2.00.
- 27 Saving Life While, Henry Churchill King, \$1.50.
- 28 The Understanding of Religion, Brewster, \$1.50.
- 29 19th Century Evolution and After, Dawson, \$1.50.
- 30 Evolution and Christian Faith, Lane, \$2.00.
- 31 Where Evolution and Religion Meet, Coulter, \$1.25.
- 32 I Believe in God and Evolution, Kohn, \$1.00.
- 33 Modern Religious Cults and Movements, Atkins, \$2.50.
- 34 Synthetic Christianity, Hough, \$1.50.
- 35 Recent Psychology and Christian Religion, Hudson, \$1.25.
- 36 Religious Certitude in Age of Science, Dismore, \$1.50.
- 37 Personal Religion and Life of Devotion, Inge, \$1.00.
- 38 Toward an Understanding of Jesus, Simkovich, 75c.
- 39 The Holy Spirit and the Church, Gore, \$2.25.
- 40 The Large Faith, C. R. Brown, \$1.50.
- 41 Mobilizing for Peace, Jefferson and others, \$2.00.
- 42 The Minister's Everyday Life, Douglas, \$1.75.
- 43 Lincoln and Others, Clark, \$1.50.
- 44 Religious Prophecy, Jackson, \$1.00.
- 45 A Living Universe, Jackson, \$1.50.
- 46 Lost Radiance of Christian Religion, Jackson, 75c.
- 47 Mahatma Gandhi, Rolland, \$1.50.
- 48 Personality and Psychology, Buckman, \$1.75.
- 49 World's Great Religious Poetry, Hill (New Ed.) \$2.50.
- 50 The Imperial Voice, Hough, \$1.50.
- 51 Foundations of Faith, Orchard, \$1.75.
- 52 Christian Church in the Modern World, Collins, \$1.75.
- 53 Problems of Belief, Schiller, \$1.25.
- 54 Christian Thought: History and Application, Troeltsch, \$1.75.
- 55 Belief in God, Gore, \$2.25.
- 56 Belief in Christ, Gore, \$2.25.
- 57 War: Its Causes, Consequences and Cure, Page, \$1.50.
- 58 Dunsen's One Volume Commentary, \$2.00.
- 59 The Undiscovered Country, Atkins, \$1.50.
- 60 Jerusalem, Past and Present, Atkins, \$1.25.
- 61 Faith and Health, Brown, \$2.00.
- 62 Science and Life, Miffman, \$1.00.
- 63 The Haunted House, Looney, \$1.50.
- 64 Papist's Life of Christ, \$0.50.
- 65 St. Paul on Trial, Still, \$2.50.
- 66 Christianity and Modern Thought, C. R. Brown and others, \$2.50.
- 67 The Demagogue of Science, Wiggam, \$2.00.
- 68 The Spread of Christianity, Hutchinson, \$1.25.
- 69 Source Book Teaching of Jesus, Burton, \$3.00.
- 70 Riverside New Testament, Ballantine, \$3.00.
- 71 Christian Unity and Gospel, Simpson and others, \$1.50.
- 72 Religion of Wise Men, Water, \$1.50.
- 73 Modern Discipleship and What It Means, Woods, \$1.25.
- 74 Twenty Sermons by Scotch Preachers, Simpson, \$2.00.
- 75 The Modern Use of the Bible, Feuchtwanger, \$1.44.
- 76 Making a Personal Faith, McDowell, \$1.00.
- 77 Fundamental Basis of Life, Jones, \$1.75.
- 78 Except Ye Be Born Again, Oakob, \$1.50.
- 79 Christ the Truth, Temple, \$2.50.
- 80 Evolution, Knowledge and Religion, McDowell, \$1.00.
- 81 Living Issues in Religious Thought, Wood, \$2.00.
- 82 History of Religion in United States, Rowe, \$1.75.
- 83 The Gospel at Carthage, Roberts, \$1.75.
- 84 Why I Believe in Religion, C. R. Brown, \$1.50.
- 85 Christianity and Race Problem, Oldham, \$2.25.
- 86 Life and Teaching of Jesus, Bowditch, \$2.50.
- 87 The Historical Jesus, Harnack, \$2.25.
- 88 Supremacy of the Spiritual, Yeatts, \$1.75.
- 89 Story of the New Testament, Goodspeed, \$1.50.
- 90 Some Open Ways to God, Bowie, \$2.00.
- 91 Science and Religion, Thomson, \$2.00.
- 92 The Fruit of the Family Tree, Wiggam, \$2.00.
- 93 Creeds and Loyalty, Seven Scholars, \$1.50.
- 94 Christianity and the State, Collins, \$2.50.
- 95 Life and Letters of Paul, Smith, \$2.00.
- 96 Making and Meaning of Bible, Barclay, \$1.75.
- 97 Best Sermons, 1924, edited by J. F. Newton, \$2.00.
- 98 Moffatt's Revised Old Testament, Vol. I (Gen.-Numbers), \$2.50.
- 99 Weymouth's New Testament (New Revised), \$2.00 (Pocket ed. \$1.50).
- 100 The Faith of Modernism, Matthews, \$1.50.

#### NOTE OUR TERMS

60 days credit allowed on orders of \$5 or more.  
5% discount for cash with orders of \$5 to \$10.  
10% discount for cash with orders of \$10 or more.  
Orders of less than \$5 to be accompanied by cash.

NOTE: If you take advantage of our discount-for-cash offer, discount must be deducted before writing check. Note, also, "cash" means cash with order.

THE CHRISTIAN CENTURY PRESS,  
440 S. Dearborn St., Chicago.

Please send the following books:

☐ Send charge to my account, payable 60 days.  
☐ For which I enclose cash.

Add other books desired here:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

NOTE: If you wish, you may order by number from list of 100 books.

**Dr. Ernest Fremont Tittle, minister of the great cathedral church of Methodism, First Church, Evanston, highly commends:**

#### THE MEANING OF PAUL FOR TODAY

By C. Harold Dodd.

Says Dr. Tittle: "Professor Dodd has succeeded in his attempt to extract the living message of St. Paul from its degrading thought forms. In my judgment, his new book is one of the best interpretations and appraisals of Paul ever written." (\$1.00)

#### RECENT PSYCHOLOGY AND THE CHRISTIAN RELIGION

By Cyril E. Hudson.

"Brief, but valuable discussions of 'psychology and the spiritual life,' 'Psycho-analysis and sin,' 'suggestion,' etc.—the bearings on religious faith and practice of some current conceptions in psychological thought. An excellent introduction." says Dr. Tittle. (\$1.25)

#### THE CONSTRUCTIVE REVOLUTION OF JESUS

By Samuel Dickey.

"No other book quite so clean-cut as this has been written on the questions discussed." (\$1.50)

#### THE IDEA OF GOD

By C. A. Beckwith.

"I feel no hesitancy in saying that for the average preacher or layman the very best book on the modern conception of God is Professor Beckwith's book." (New Edition, \$1.50)

#### THE ETHICAL TEACHING OF JESUS

By Ernest F. Scott.

"Every problem is frankly faced and is met with extraordinary insight. A consistent attempt is made throughout to discover what Jesus actually believed and taught." (\$1.50)

**The Christian Century Press**  
440 S. Dearborn Street Chicago

When writing to advertisers please mention The Christian Century.



adopted in annulling the gentlemen's agreement and the enactment of a race-discriminatory law the effect of which was to wound and humiliate a great and friendly nation.

"Let us seek a fundamental solution of our relations with Japan which, while completely protecting the Pacific coast states from all dangers of Asiatic immigration, shall be thoroughly courteous and free from humiliating race discrimination. The issue is not 'closed.' Some friendly adjustment must be found.

"Let American Christians urge such change in the law as will put Japan on the quota basis which was recommended by Secretary Hughes in February last and supported by Ambassador Woods in his recent letter to the Federal Council of Churches. This basis would admit at the maximum only 150 immigrants annually.

#### THE CHRISTIAN CRUSADE

"The Federal Council records its deep satisfaction in receiving the stirring declarations and utterances of many of its constituent bodies, calling for the establishment of a Christian world order and for the complete abolition of war as a recognized and legitimate method of settling disputes between nations.

"It rejoices that for the achievement of these high ends fifteen denominations have established commissions, committees or departments on international goodwill to carry forward constructive educational programs within their own membership and to co-operate with one another in the common effort to render more effective the Christian ideal of a warless world.

"Rejoicing in what has been done, the

Federal Council expresses its conviction that, for the full achievement of our ideal, every national, state and city religious body should have an appropriate and effective agency to deal with this question, and in close cooperation with the Federal Council's commission actually to carry out the essential educational programs. Denominations, pastors, congregations and church members should be urged to realize the weight of the responsibility resting upon them for the abolition of war and its complete banishment from the earth.

"The Federal Council earnestly suggests to all colleges, theological schools and seminaries the importance of providing for their students effective courses on international questions and especially on the fundamental moral principles which must be generally accepted by nations before war and preparations for war will cease. It urges the introduction of lessons on these issues in Sunday schools and in study groups and classes within or affiliated with the churches.

"In seeking these high objectives of world justice, brotherhood and peace, the Federal Council calls upon all Christian people in every church and every home to pray as a people for forgiveness for our long apathy to the continuance of the war-system; for our blindness to the utterly un-Christian character of war; forgiveness for our national selfishness, for our lack of love to enemies, for our self-satisfaction and self-righteousness, for our race-pride and arrogance. Let us pray for fresh enlightenment of our minds, that we may see clearly where the pathway lies; for a new spirit of devotion to Jesus Christ, our Lord; for a new desire and a fixed will to do his will in our international relations. Let us educate

our youth and our children to have faith in the possibility of achieving a Christian international life and of finding constructive methods for its realization.

"To these high endeavors and sublime purposes we summon the Christians and churches of America. Let us seek to know and do the mind and the will of Christ, assured that these principles and ideals of his are rooted in the eternal and unchangeable character of God, the fountain of all justice and law, and infinite source of reason and love. Let us dedicate ourselves afresh to the accomplishment of these high ends, seeking therein the guidance and blessing of the Prince of Peace."

#### BOOKS RECEIVED

The Hardest Part, by Rev. G. A. Studdert Kennedy. Doran, \$1.50.

Never Man So Spake, by Howard B. Grose. Doran, \$1.75.

There They Crucified Him, by Rev. John A. Hutton. Doran, \$1.75.

Unmasking Our Minds, by David Seabury. Boni & Liveright.

Charles Lamb (A Play), by Alice Brown. Macmillan, \$1.50.

The Economy of Human Energy, by Thomas Nixon Carver. Macmillan, \$2.50.

Christ Triumphant, by A. Maude Royden. G. P. Putnam's Sons, \$1.25.

Some Open Ways to God, by Walter Russell Bowie. Scribner, \$1.50.

Redcliff, by Eden Philpotts. Macmillan, \$2.50.

David Balfour, by R. L. Stevenson, illus. by N. C. Wyeth. Scribner, \$2.50.

Modern Essays, first and second series, edited by Christopher Morley. Harcourt, \$2.00 each.

## Bring Your Bible Study Up-To-Date

### "The Social Approach to Bible Study"

By Prof. Louis Wallis

Author of "Sociological Study of the Bible"

In preaching soul salvation, orthodox Christianity has ignored the social and economic aspects of the Bible. The new social awakening in religion proves that we are at last beginning to catch up with the Bible, which has been ahead of the world ever since it was written.

"The Social Approach to Bible Study," by Louis Wallis, is based on modern critical research; but it shows how higher criticism has failed to reach the hearts of the people. Professor John McFadyen, of the United Free Church College, Glasgow, Scotland, writes that the work of Louis Wallis "throws a fresh and brilliant light on the rise and development of the social problem in Israel."

The entire course of twelve lessons, bound in a single pamphlet, is sold on a non-profit basis for thirty-four cents. Send P. O. money order or your check. If check is sent, add five cents to cover cost of bank collection.

*If you cut this out and order promptly, you will be doing what many others have done.*

**THE JOSEPH FELS COMMISSION**

4225 Broadway

Chicago, Ill.

## Bishop Brown's Fight

*A Fight for the Right to Interpret the Bible in Accordance with Science*

*A Fight to Break the Shackles of Outgrown Religious Creeds*

*A Fight Against Pulpit Hypocrisy*

Bishop Brown's Fight is the popular title given to the Brief filed in the Court of Review by Joseph W. Sharts of Dayton, Ohio, counsel for Bishop William Montgomery Brown, in the heresy trial over his booklet, Communism and Christianity. Date of Review hearing, January 13th, 1925. Place, Trinity Cathedral, Cleveland, Ohio.

#### PUBLICATIONS

Communism and Christianity, paper 25c

Heresy No. 1, Before the Trial, 25c

Heresy No. 11, During the Trial, 35c

Bishop Brown's Fight, 35c

(This set covers the trial to January 13th, 1925, and may be had for \$1.00)

Communism and Christianity, cloth 75c

**The Bradford-Brown Educational Company, Inc.**

GALION, OHIO

When writing to advertisers please mention The Christian Century.

## Recent Books of Sermons

- Best Sermons of 1924.**  
Joseph Fort Newton, Editor (\$2.50).
- Sermons for the Times.**  
Peter Walker, Editor (\$1.50).
- Sermons on New Testament Characters.**  
By C. G. Chappell (\$1.60).
- More Sermons on Biblical Characters.**  
By C. G. Chappell (\$1.50).
- Sermons on Great Tragedies of the Bible.**  
By Ashley Chappell (\$1.60).
- The Haunted House.**  
By Halford E. Luccock (\$1.50).
- The Sheer Folly of Preaching.**  
By Alexander McColl (\$1.50).
- God's Call to America and Other Addresses.**  
By George W. Truett (\$1.50).
- A Quest for Souls.**  
By George W. Truett (\$1.50).
- Great Modern Sermons.**  
Hobart D. McKeehan, Editor (\$1.50).
- Places of Quiet Strength.**  
By John Timothy Stone (\$2.00).
- A Little Book of Sermons.**  
By Lynn Harold Hough (\$1.25).
- Suburbs of Christianity.**  
By Ralph W. Sockman (\$1.50).
- The Imperial Voice.**  
By Lynn Harold Hough (\$1.50).
- The Gospel of the Sovereignty.**  
By J. D. Jones (\$1.75).
- The Great Refusal.**  
By Newell D. Hillis (\$1.50).
- The God of the Unexpected.**  
By Chas. F. Wishart (\$1.75).
- Sermons on Revelation.**  
By Albert H. Baldinger (\$1.60).
- Sermons for the Great Days of the Year.**  
By Russell H. Conwell (\$1.50).
- Sermons for Special Days.**  
By F. D. Kerchner (\$1.50).
- Sermons for Days We Observe.**  
By Frederick F. Shannon (\$1.50).
- Twenty Sermons by Famous Scotch Preachers.**  
Hubert L. Simpson, Editor (\$2.00).
- A Moneyless Magnate.**  
By Frederick F. Shannon (\$1.50).
- Moods of the Soul.**  
By Frederick W. Norwood (\$1.75).
- The Shout of the King.**  
By Ernest Raymond (\$1.60).
- A Valid Christianity for Today.**  
By Charles D. Williams (\$1.75).
- Victory Over Victory.**  
By John A. Hutton (\$1.75).
- The Wicket Gate.**  
By G. A. Studdert-Kennedy (\$1.50).
- Springs in the Desert.**  
By J. H. Jowett (\$1.50).
- The Forgiveness of Sins.**  
By George Adam Smith (\$1.50).
- Symphonic Sermons.**  
By W. L. Stidger (\$2.50).
- The Master and the Twelve.**  
By J. W. G. Ward (\$1.60).
- The Infinite Artist.**  
By Frederick F. Shannon (\$1.25).
- What Men Need Most.**  
By Daniel Poling (\$1.60).
- The Return to God.**  
By Edward Shillito (\$1.25).
- The Sword of the Spirit.**  
By Joseph Fort Newton (\$1.50).
- Dramatized Sermons.**  
By R. C. Hallock (\$1.50).
- Five-Minute Sermons in Stories for Young Folks.** By H. T. Sell (\$1.25).

We Pay Postage

**THE CHRISTIAN CENTURY  
PRESS**  
440 S. Dearborn Street  
Chicago

## Notable New Books on Religious Themes

### John Henry Jowett

By ARTHUR PORRITT. From his long and intimate association with Dr. Jowett and his close relation with the affairs of his time, Mr. Porritt is probably better qualified than anyone else to write a definitive biography of the famous preacher of the spirit. (\$3.50)

### The Paths That Lead to God

By WILBUR F. TILLET. The dean of Vanderbilt University here gathers into a single volume the fruitage of a lifetime of study. Dr. Tillet holds that a true conception of God is foremost in importance among all the objects of human knowledge that are possible to men. This may seem a somewhat novel theory at a time when in many fields God seems to have been dispensed with. To those who can hardly let Him go, these nearly 600 pages of sound argument and illuminating comment will bring comfort and delight. There is a wealth of testimony to the reality of God from scientists and poets, as well as theologians. Dr. Hough writes in high praise of the new book. We cannot imagine a book that would be of more value as a basis for a series of winter sermons on the subject of God. (\$4.00)

### The Supremacy of the Spiritual

By HERBERT A. YOUTZ. Dr. Youtz, of Oberlin, holds that social service has taken precedence with us of communion with God. The "practical" religion of doing things has ousted the mediative gospel. This work is also a protest against the doctrine that religion is a purely psychological matter. It insists that the insight of Jesus into the reality, power and supremacy of the spiritual life of men constitutes his saviorhood. (\$1.75)

### Immortality

Edited by SIR JAMES MARCHANT. What is life? What is death? What is that which follows it? Here are the answers of such men as Sir Flanders Petrie, L. P. Jacks, Rudolph Eucken, etc., etc. (\$1.75)

### The Making and Meaning of the Bible

By GEORGE BARCLAY. Joseph Fort Newton commends this book as "introducing the newer conceptions of the making and meaning of the Bible, without loss of its precious associations." "Its unobtrusive scholarship, its wise and sincere piety, its atmosphere of sane reverence make it a boon especially to young people." (\$1.75)

### Personal Idealism and Mysticism

By W. R. INGE. Not a new book, but a third edition of a series of lectures delivered by Dean Inge on the occasion of his first visit to America. Chapters on such themes as "Our Knowledge of God," "The Problem of Personality," "Thought and Will," "The Problems of Sin." (\$1.75)

### Principles of Christian Living

By GERALD B. SMITH. The growing familiarity with experimental methods of studying human behavior and the growing prevalence of the historical method of interpreting Christianity, call for such a book as the new work of Professor Smith which is intended to help students apply in the realm of Christian conduct the same method which is becoming current in other fields. (\$2.00)

### A Creed for College Men

By HUGH A. MORAN. The author serves as college pastor at Cornell and he understands the point of view of the average college student, especially on the religious side of his life. Here is an excellent gift for your student friend. (\$1.25)

### Evangelism in the Modern World

Papers on evangelism from a fresh standpoint: A. E. Garvie, John Douglas Adam, W. M. Clow and seven others show how evangelism and culture may meet. There is nothing cheap in the treatment of this important subject. The book is edited by "Two University Men." (\$1.50)

### Character Building in a Democracy

By WALTER S. ATHEARN. A spirited appeal to the great body of American citizens to back up the church in building a great system of religious schools to match the secular schools. (\$1.75)

### Six Days of the Week

By HENRY VAN DYKE. Brief essays on spiritual themes, each based on a scriptural text. For each day of the year a bit of inspiration and cheer. A beautiful gift for lovers of this poet-philosopher-teacher. (\$2.00)

**The Christian Century  
Press • Chicago**

## Biography, Science, Sociology, Statesmanship, Literature, Etc.

### WOODROW WILSON

By William Allen White

The first reviews of this new book seem to indicate that here is at last a just and discriminating estimate of the personality and career of the deceased war president—and it is one of the most interesting biographies published in a decade. (\$5.00.)

### MARK TWAIN'S AUTOBIOGRAPHY

Dictated at intervals over a long period of years, with no attempt at chronological arrangement, here is a human document of infinite range—and of utter frankness. (2 vols., \$10.00.)

### LETTERS FROM THEODORE ROOSEVELT

To Anna Roosevelt Cowles

Letters of informative and historical value, but also giving an intimate view of Roosevelt as boy and man. (\$2.50)

### OUTLINE OF LITERATURE

John Drinkwater, Editor

Covers the literature of all peoples from the earliest times to the present. (4 vols. at \$1.50 each.)

### OUTLINE OF SCIENCE

By J. A. Thomson

One of the most remarkable literary productions of modern times, authoritative, interesting—really delightful reading. Several hundred illustrations in black and color. (4 vols. at \$1.50 each.)

### WHERE ARE WE GOING?

By Lloyd George

War libraries without this book of orations from Britain's great leader are woefully incomplete. (\$3.00.)

### RACIAL REALITIES IN EUROPE

By Lothrop Stoddard

The author holds that the failure of Americans to understand Europe is due to a very fundamental misconception: we think of Europe in units of nations, taking too little account of race mixtures. This is the theme of his new work. (\$3.00.)

### THE PRICE OF FREEDOM

By Calvin Coolidge

The views of the President on fundamental problems confronting the nation will be of increased interest at this time. (\$2.50.)

### PHILLIPS BROOKS

By Alex. B. G. Allen

A satisfying picture of one of America's greatest preachers. Gives in briefer form the essential facts of the original three-volume edition. (\$3.50.)

### POINTS OF VIEW

By Stuart P. Sherman

Professor Sherman discusses literary and social standards of the day. The book will arouse the enthusiasm of those who have learned this writer through such books as his recent "The Genius of America." (Price each book, \$2.00.)

### THE NEIGHBORHOOD IN NATION BUILDING

By Robert A. Woods

No man is better qualified to write on this theme, since Dr. Woods has been engaged in social work since 1891. His book brings out new meanings in local community life, which can be applied with proper modifications everywhere. (\$3.00.)

### DEVELOPMENT OF SOCIAL THEORY

By J. P. Lichtenberger

The author is professor of sociology in the University of Pennsylvania. (\$4.00.)

### THE HUMANIZING OF KNOWLEDGE

By James Harvey Robinson

The author of "The Mind in the Making" here shows how we have fallen into the pitfalls of specialization so that science is in danger of losing touch with the ordinary man and woman. (\$1.50.)

Many of these books are excellently adapted for your use as Christmas Gifts for your thoughtful friends. (We pay postage.)

The Christian Century Press • Chicago

When writing to advertisers please mention The Christian Century.

# Pastors! *How is the Spiritual Health of Your Church?*

Have you seen the beautiful and inspiring  
book of devotion—

## THE DAILY ALTAR

[By Herbert L. Willett and Charles Clayton Morrison]

JUST WHAT IS THIS BOOK? It is a guide and inspiration to private devotion and family worship. It presents for each day in the year a theme, a meditation, a Scripture selection, a poem and a prayer. In addition, there are special pages for the great days of the year — New Year's day, Washington's birthday, Independence day, Thanksgiving, etc. There are in all about 400 pages in the little volume. The book is artistically printed and beautifully bound. It makes a charming gift.

For these hurried days, when the habit of meditation and the custom of family prayers are all but lost this unique book makes possible the revival of spiritual communion, on a practical and inspiring basis, in every home, at every bedside and in every heart.

**The Price of "The Daily Altar" Has Now Been Reduced**  
**From \$1.50 to \$1.00 (In Lots of 25 or More 75c. Each)**

### Set Up a Daily Altar in Each of Your Church Homes

You have long realized that there is something lacking in the program of your church, no matter how efficient all its departments. Perhaps the lack has been that there has been no practical plan by which the cultivation of the devotional life could be assured as a regular practise. Even when plans were adopted which seemed on their face thoroughly good, there has been a tendency for the "devotions" to run to conventional and fruitless routine.

Your problem — and the problem of thousands of other ministers — has been solved, if we may believe the testimony of myriads of leaders and members of the churches over the country. The universal testimony is that "The Daily Altar" affords a rich and satisfying devotional life to churches that adopt it. We have received many enthusiastic words of commendation of this book from some of the leading religious journals of the country.

A PRACTICAL PLAN: First, order a copy of the book for yourself, show it to a dozen, or more, of your friends. See whether they would not like to have a copy of the book for their homes. You will find, after a little investigation of this sort, that you will be justified in ordering 25 copies, at our special lot price of 75 cents. You may have 30 or 60 days to pay for the books. If you will adopt this plan of promotion, you will find that half of the homes of your church will be using "The Daily Altar" within a few weeks. Make the year 1924-1925 notable in your congregation by a revival of spiritual thinking and living.

### Our De Luxe Edition at \$2.50

Makes an ideal gift. Plan to present a dozen of your friends with copies of this beautiful de luxe (full leather) edition as Christmas remembrances. This beautiful book may be purchased in lots of 10 or more at \$2.00.

### The Christian Century Press

440 S. Dearborn St.

CHICAGO

*40,000 copies of "The Daily Altar" have already been sold and the new edition is the largest in the history of the book*

When writing to advertisers please mention The Christian Century.



1

.  
-  
-  
y  
t  
y

1  
2

.  
:  
:  
f  
h  
:

XXXXXXXXXXXX

# ISSUE 52

LIBR  
T  
A